A

# TREATISE

OF THE

# HOLY TRINITY in UNITY.

## Clearly proving Jesus Christ the Son to be the Almighty or most high GOD. And in like manner vindicating the Divinity of the Holy Ghost. Manifesting them both to be Coequall and Coeternall with God the Father.

Against the blasphemous opinions of *John Bidle*, the *Socinians* and *Arrians*.

By BENIAMIN AUSTIN, Pastor of the Church of God at *Castle-Ashbey* in Northamptonshire.

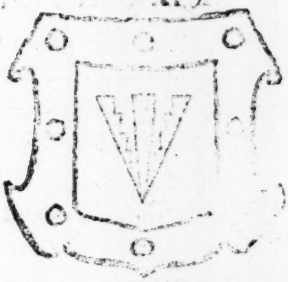
*There are three that beare record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.* 1 John 5.7.

*Christ Jesus, who being in the form of God, thought it no robbery to be equall with God*, Phil.2.5,6.

LONDON,

Printed for *John Wright* at the Kings Head in the Old-baily. 1656.

Lord Crewe's
Charity



Durham, England

# To all thoſe that love the Lord Jeſus in Sincerity.

*Brethren,*

THE *Beloved Diſciple* of the Lord telleth us, 1 *Joh.*2.18. *That in his time there were many Antichriſts*; Many that did ſeeme to profeſſe Chriſt, yet in truth did oppoſe him, which in words would confeſſe him, but in *works would denye him*, Tit.1.16. If the firſt Age of the Church could not eſcape the fuery of Satan: and if thoſe more pure times did not avoide the unbridled rage of his Antichriſtian Darlings: we that live in the latter dayes, which are the perillous times, muſt not look to be free from Satans oppoſition, nor hope to be exempted from the malice of his Antichriſtian Factours. For the myſtery of iniquity which was but hatching, in the Apoſtles dayes, is now grown to it's full maturity: it then began onely to worke, 2 *Theſ.*2.7. it is now acting with the *efficacy of Satan with all power, and ſignes, and lying wonders*, 2 Theſ. 2.9. And however there are many Antichriſts in the world, yet according to *Johns* threefold diſcription of them, we may worke them into three heads; For they are ſuch as deliver poyſonous Doctrine not truly grounded on Gods Word, aud doe oppoſe, firſt, the Divine Nature of Chriſt: ſecondly, the Humane Nature of Chriſt: thirdly, the Offices of Chriſt.

First, there are *Antichriſts*, who doe oppoſe the Divine Nature of Chriſt, as *Cerinthians*, *Arrians*, *Samo-Satenians*, *Jews*, *Turkes*, and in a word, the *Sarcinians*, whoſe Doctrine is as it were a filthy ſinke, into which al the Hereſies of former and latter Ages have emptyed themſelves. Theſe the Apoſtle *John* directly deſcribeth, 1 *Joh.*2.22,23. *He is Antichriſt that denyeth the Father and the Sonne.* For although never any Antichriſtian Heretick did in words deny the firſt Perſon; and however they may pretend with the blinded Jews, and miſled Turkes, they doe honour the Creatour of the World: yet by taking away that perſonall relation which he hath to the Sonne, they deny him by conſequence to be a Father, and diſhonour both the Father and the Sonne.

However therefore they would undeſeemedly faſten on us the Name of Antichriſt, becauſe we affirme the Lord Jeſus in Nature, and Eſſence, to be equall with the Father, whenas even the Father ſtileth him his *fellow*, Zac.13.7. and the Sonne, who is in the *forme of God* thinketh it no *robbery to be equall with God*, Phil. 2.7. who was the *onely begotten Sonne* of God, *Joh.* 1. 14,18. *Joh.*3.16,18. 1 *Joh.* 4. 9. and ſaid, that God was his *proper Father*, Joh.5. 18. and he is ſaid to be his *proper Sonne*, Rom.8.32. (for the word tranſlated own is ἰδίου, in the Originall) yea he is the Sonne ἐαυτοῦ, of himſelf, *Rom.*8.3. And therefore the name and nature of *Antichriſt* agreeth to them, and not to us; For they oppoſe the Father, and the Sonne, and by denying Chriſt to be the eternall Sonne of God, they deny alſo God the Father to be a true and eternall Father. Thus doe they robbe them both of their excellent glory: making the one to be no proper Father of Chriſt, and the other to be no proper Sonne of God, whom they blaſphemouſly affirme to be a meere creatnre.

Secondly,

Secondly, they are *Antichriſts* who deny the Humane Nature of Chriſt, as *Marcionites*, *Valentinians*, *Manichees*, and others; They take away the benefit of his death and paſſion. The Apoſtle doth more eſpecially point at theſe, 1 *Joh.* 4. 3. and 2 *John* 7. where he ſheweth him to be of an *Antichriſtian* Spirit, *that denyeth Jeſus Chriſt to be come in the fleſh.*

Thirdly, they are *Antichriſts* who doe not oppoſe directly the perſon of Chriſt, but by delivering Doctine contrary to the Word, doe oppoſe Chriſt in his three-fold Office.

First, they depive *Chriſt* of his Kingly Office, and make the Pope the Supreame, and uncontroulable Head of the Church, *exalting him above all that is called God*, 2 Theſ. 2. namely above Angels, Magiſtrates, Divels, which in Scripture are called Gods; yea, above God, and Chriſt, whenas they give power to him to preſcribe Lawes, which are more authentique to them, then the Laws of God. None being of power to diſpence with his, as he can, and doth with Gods Lawes. And they attribute ſuch ſoveraignty to him, as not onely to forgive ſinnes on earth, but to place, or diſplace ſoules in Heaven, or in Hell at his pleaſure.

Secondly, they take away the Propheticall Office of *Chriſt*. For they in ſtead of teaching the Doctrine of Chriſt, teach the Doctrine of the Devils, 1 *Tim.* 4. Setting up Legens, Councels, Decreees, Decretals, Traditions, and their corrupt gloſſes of the Text above the Scripture. And with their Anagogicall, Allegoricall, and Tropicall interpretations of the Scriptures, have quite taken away the true ſenſe thereof.

Thirdly, they diveſt *Chriſt* of his Prieſtly, Office;

by Indulgencies, Pardons, Penances, Pilgrimages, Maſſes, Dirges, Purgatory, workes of Supererogation, and a thouſand the like inventions, have taken away the one al-ſufficient Oblation, and ſatisfaction of Chriſt. All whoſe wearing ſervice ſhall one day have no better reward, then, who required this at your hands? yea that which in a word overthroweth all the Doctrine of Chriſt, and was enough. If Rome had ſtood guilty of no other errour, to have made us to ſeparate from her, even her ſoule-deſtroying Doctrine of Juſtification by Workes. For as the Apoſtle ſpeaking of the Jewes, told the true Church of Rome, *Rom.* 10 3. *They being Ignorant of Gods Righteouſneſſe, and going about to eſtabliſh their own* Righteouſneſſe, have not ſubmitted themſelves to *the Righteouſneſſe of God.* Theſe the Apoſtle *John* principally deciphereth in the Revelations, *Rev.* 13. &c.

However, theſe *Antichriſts* are divided, and doe craſh one againſt another, yet all doe fight againſt Chriſt, and doe oppoſe his Church. They being like *Sampſons* Foxes, joyned together by the tailes, with the fire of diſſention betwixt them, whereby they doe ſet on fire Gods dearely beloved Vineyard.

And although *Antichriſt* had alwayes a mouthfull of blaſphemies, yet never were there more loathſome blaſphemies belched forth from the rotten hearts of his corrupt followers, then in theſe latter dayes. For now many in a pretēded zeale againſt the whore of *Babel*, have joyned with the falſe prophet *Mahomet*, and out of a ſeeming oppoſition to the Romaniſh *Antichriſt*, have imbraced the Turkiſh *Antichriſt*, whereby the hearts of ſound profeſſours have been ſadded; thoſe who have been weake in the faith, have had their faith ſhaken, and others who before were wavering,

have

have been toſſed to and fro, with the ſtormy winds of erroneous Doctrine, and have ſplit themſelves on the ſoule-deſtroying Rocks of Hereticall opinions, miſerably blaſpheming God, and deploredly making ſhipwrack of faith, and a good conſcience, 1 *Tim.* 1. 19, 20.

And ſurely, it maketh my heart to melt, and my ſoule to mourne in ſecret, to ſee how greedily men ſuck in this *Antichriſtian* poyſon, in ſtead of the pure milke of the Word; poyſoning thereby there owne ſoules, and with their poyſonous breath endangering, if not infecting the ſoules of others; making them to vilifie the Sonne of God, and to doe deſpite to the ſpirit of Grace.

Now that which firſt revived this curſed Monſter of opinion in our Fathers dayes, was carnall policy. For ſome *Polonians*, *Tranſylvanians*, and other *Turkiſh* borderers out of ſiniſter reſpects, and baſe ends, went about to reconcile God and *Belial*, Chriſt and *Mahomet*, Chriſtianity and *Turciſme* together.

But that which hath ſince heightned their pride, and made them bold to fight againſt the Lord Jeſus, and his holy Spirit, and yet to promiſe themſelves Victory beforehand in this their unequall combate: is firſt, their naturall blindneſſe, which maketh them to have the groſſe conceits of God, and of his ſimple Nature: They conceiving him to be like ſome corporall Subſtance, and therefore require alike inſtance in Nature in this myſtery, whereas the Lord is of a pure, ſpirituall, tranſcendent Nature.

Secondly, Pride, who although they cannot fully underſtand what their own ſoules are, yet dare to think they can comprehend, and bound the incomprehenſible God in the narrow limits of corrupted reaſon,

reaſon, and therefore as *Peter* propheſieth of them, 2 *Pet.*2.12. *They ſpeake evill of the things they nnderſtand not*, who therefore ſhall utterly periſh in their own corruptions. And as he ſheweth, 2 *Pet.* 2, 1. *By denying the Lord that bought them, bring upon themſelves ſwift deſtruction.*

Thirdly, Giant-like ambition, who thinke themſelves able to reſiſt truth, though manned with a whole army of Martyrs confeſſours; Fathers living in all Ages of the Church.

Fourthly, Groſſe Ignorance, and falſe gloſſes of the Scripture, which they *wreſt to their own deſtruction*, 2 *Pet.*3.

Fifthly, the not conſidering of Gods wrath againſt them, which have formerly undertaken this and the like cauſe, as againſt *Arrius*, *Cerinthus*, *Olympius*, *Valens*, the Arrian Emperour, *Pope Anaſtatius.* 2. *Julian.* and divers other as ye may ſee recorded in the *Centuriateſts*, *Ruffin. Tripart. Hiſtor. Platin. Cyril.* For that which *Moſes* ſpeaketh of *Korah* and his Companions, was true in theſe, *Numb.*16.29. *They dyed not as every man dyeth, neither were they viſited after the viſitation of all.* *Arrius*, and *Anaſtaſius* which went to eaſe Nature, voided their own bowels into a Jakes. *Oerinthus* killed with the fall of a Houſe, *Olympius* was ſlain with thunder and lightning, *Valens* burnt in a Cottage, *Julian*, if not ſlain with a darte from Heaven, yet with a Dart directed by a divine hand, which being ready to give up the Ghoſt, he took it out of his body and threw it towards Heaven, and cryed out, *Thou haſt overcome me, O Galilean.*

But haply ſome will object againſt me, firſt, why I ſhould adventnre to traffique in publike, when others who have more, and greater Talents, yet deſire to keep theirs private.

In

In briefe, all that I ſhall ſay for my ſelf is this; An earneſt deſire of doing good, hath put me on this labour, and hath made me to ſeeme careleſly prodigall of my little; Oh that it were as fervent in richer hearts, and that they would traffique in the like kind. How would the Church of God which is *beautifull as Tirzech, comely as Jeruſalem*, be alſo then *terrible* to the enemies thereof, *as an Army with Banners*? Whereas yet (me thinks) I heare oppoſed truth cry aloud for helpe, and doe ſee the languiſhing Church robbed of her Children, with cheeks bedewed with teares, bewailing her ſelf, and ſpreading her hands, imploring aid of all her friends, and crying out in the bitterneſſe of her ſoule to all that paſſe by. Look away from me, for I will weep bitterly? labour not to comfort me, becauſe of the ſpoyling of the Daughter of my people.

Oh that all in their ſeverall places, would endeavour to quench theſe horrid flames of Doctrinall Errours, and that to this end they would with the Children of Iſrael, 1 *Sam.* 7. 6. *draw water out of their hearts, and poure it out of their eyes before the Lord, and beſeech him to put to his hand, becauſe they have almoſt deſtroyed his truth, by* wickedly trampling under foot his Chriſt, and by miſerably blaſpheming his holy Spirit.

Secondly, others that are more learned, will perhaps blame my plaineneſſe of Language, and diſlike my labour for want of elegant expreſſions, and haply, becauſe I have not cited the Fathers that have copiouſly written of this ſubject.

But theſe I beſeech, that they would not diſlike truth, becauſe ſhe commeth plainly attyred, nor diſregard ſound Doctrine, although ſhe weareth a homely dreſſe.

dreſſe. The ſtrength of the matter was the thing that I aimed at, and not elegancy of words: and the validity of the argument was more intended by me, then any neateneſſe of ſtile. Beſides, I held it moſt fit to ſpeake of the Lord in his own words, and not in the wiſedome of ſpeech, and I deſired Gods holy Spirit, rather then mans enticing words.

As touching the Fathers, I have indeed ſeldome cited them, not out of any diſlike of them: but becauſe I know they are diſliked, ſlighted, and contemned of the enemies of this truth. And becauſe the thing I propoſed, was the confirmation of this point by Scripture.

Where if I ſhould have uſed Hamane Eloquence, this Subject of all other is moſt unfitting. There being nothing in which want of words doth more wrong us, or can more grieve us, then in the diſcuſſing of this miſterious truth. Where many things may be adored, which we cannot ſearch into: many things may be ſearched in, which we cannot conceive: and many things be conceiued, which we cannot utter. The path of this truth is narrow, ſlippery, ſteep, and therefore it will not admit of a ſtragler, to rove up and down in a wandring diſcourſe.

Thirdly, Some there be that may carp at the word Eſſence, Trinity, and Perſons, which I have uſed.

To theſe I anſwer, firſt, in every Art this liberty is granted, to uſe termes of Art, which haply are no wayes uſed but in that Art: and why ſhould Divinity which is more excellent then all Arts and Sciences be debarred that common priviledge, which every inferiour Art, and Science hath granted to it.

Secondly, the thing is in the Scriptures, if not the

word

word, and it is a vanity to dote about questions, and strife of words, whenas we agree in the thing.

The word being but the shadow, and the thing the sustance, and therefore the word necessarily followeth the thing, as the shadow the body. And surely did not men dislike the truth, they would never quarrell with the words that expresse it.

Thirdly, the words were used in the Church long before the Councell of *Nice*, as ye may see in the writings of *Ireneus*, *Justin*, *Martyr*, *Clemens*, *Alexand.* *Syrian*, *Origen*, *Tertul.* *Lactant.* and others, yea, and the same of these words are used by the enemies of this truth.

Fourthly, the words Essence, Trinity, Person.

Thuschija, or Essence, derived of Jascha fuit, is used of God, *Isa.*28.19. *Job* 12.16. *Pro.*8.14.

Secondly, Essence is most properly ascribed to God, who alone hath Essence of himself, and all things have their essence from him.

Thirdly, If the word Essence were not in the Scriptures, yet the Adversaries cannot deny, there is that which is equivolent to it. As for example, the Names of God, both in the Old Testament, *Jehovah*, *Jah*, *Hejeh*, all derived of the Hebrew Roote, *Haval*, or *Hajah*, that signifieth *to be*, and also the Names of God in the New Testament, *Rev.* 1.4,8. *Rev.* 4.1, 17, *Rev.* 16. 5. *He that was, and is to come, and I am*, Joh. 8. whose conjugate is Essence.

Fifthly, the word Trinity, though not found in the Scriptures, yet the word three being used of God *Joh.*5.7. it followeth from the equivolency of its conjugate; even as the word Unity is not found in the Scriptures, but the word One being used, it followeth from the equivolency of its conjugate also.

Secondly

Secondly, If the word Three were not ſo uſed, y Chriſt and his Apoſtles, and Prophets Name, Thre *Mat.*28.19. 2 *Cor.*13.14. *Mat.* 3.16, 17. *Hag.* 2. *Pſal.*33.6. *Rev.* 1.4, 5. 1 *Cor.* 12.4, 5, 6. *Eph.* 2. 1 *Eph.*2.22. 1 *Joh.*5.7. *Iſa.*63.9.10. *Joh.*14.16. Joh. 1 26. *Gal.*4.6. 2 *Theſ.*3.5. &c.

Firſt, as touching the word *Perſon*, which we uſe becauſe we have no fitter. The Greek word, ὑπόστασις is applyed to the Father, *Heb.* 1.3. as alſo πρόσωπον, i aſcribed to the Father, *Mat.* 18.10. to the Sonne 2 *Cor.*2.10. 2 *Cor.* 4.6. the Holy-Ghoſt, P*ſal.* 95.6 in the Greek; *David* inviteth all to worſhip his Per ſon, whom he introduceth, ſpeaking; which was th Holy-Ghoſt, *Heb.*3.7. which Greek words are tran ſlated by the word Perſon.

Secondly, if that may be called a *Perſon*, which hath perſonall Acts aſcribed to it. Surely then the word *Perſon* may be given to the Father, to the Sonne, and to the Holy-Ghoſt, for we have all three ſpeaking in the firſt, ſpoken to in the ſecond, and ſpoken of in the third Perſon. I might inſtance in many hundred places of Scripture, I ſhall onely name a few.

Firſt, you have all three ſpeaking in the firſt. 1. The Father. P*ſ.*2.7,8. *Heb.*1.5. 2. The Son, *Mal.*3.1. *Can.*2.1. *Re.*21.1 3. The Holy-Ghoſt, *Ac.*10.1. *Ac.*13.2

Secondly, you have all three ſpoken to in the ſecond. 1. The Father, *Joh.*11.42. *Joh.*17. 2. The Son, *Act.*13.35. P*ſ.*2.7. P*ſ*, 110.4. 3. The Holy-Ghoſt, *Can.*4.1a. *Act.*4.24. It was he that ſpake by the mouth o *David*, Act. 1.16.

Thirdly, you have all three ſpoken in the third, 1 *Cor.*12.4,5,6. where to ſhew there is none greater, nor leſſer then other: you have, firſt, the Spirit, and from him are derived gifts, *verſ.*4. ſecondly, the Son,

and

and from him are Administrations, *vers.* 5. thirdly, the Father, and from him your have Operations, *vers.* 6. you have in the like manner, the Sonne, mentioned in the first place, before the Father, 2 *Cor.* 13. 14. 2 *Thes.*2.16. *Gal.*1.1. *Eph.*5.5. Sometime the Sonne, put in the last place, after the Holy-Ghost, *Rev.* 1. 4, 5. Though the uiuall order of the Scriptures, is Father, Sonne, and Holy-Ghost, *Mat.* 28. 19. 1 *John* 5. 7. 1 *Thes.*3.11,12.

If men were not blinded with sinne, they might see this their great errour, in fighting against the Lord Jesus and his Spirit. The Lord open their eyes to see the glorious light of the truth, and draw their hearts to imbrace it.

*Now the Lord Jesus Christ, and God even our Father, who hath given us everlasting consolation, and good hope through grace, comfort your hearts, and establish you in every good worke and word,* 2 The.2.16,17. That ye may *grow in grace, and the knowledge of our Lord Jesus Christ,* 2 Pet.3.18. *Looking for the mercy of the Lord Jesus to eternall life,* Jude 21. Which is the prayer of him, who through the grace of the Lord Jesus hath devoted himself to the service of the least of Christs little Ones, which beleeve in him, And is

*Yours in the Lord Iesus,*

BENIAMIN

AUSTIN.

# THE Conſubſtantialitie and Equalitie of FATHER, SON, and HOLY-GHOST; Who are but one GOD, yet three Perſons: Diſtinguiſhed from each other, both internally, by their Perſonall Properties; and externally, by their order in co-working.

## *The firſt Booke.*

### The Names of GOD are equally aſcribed to FATHER, SONNE, and HOLY-GHOST, *in the Scriptures.*

### CHAP. I.

THERE is nothing which a Chriſtian can know with more comfort, or erre in with greater danger, then this great and holy myſterie of three Perſons in one divine eſſence; the conceit either of three ſubſtances, or of but one ſubſiſtence, is erroneous and damnable: Neither have we (I ſay not any better, but) any other Guide, to direct us with ſafetie to ſearch out this myſterious Truth, but the holy Scriptures. Reaſon muſt not beare ſway herein; not becauſe it contradicteth that, but becauſe this tranſcendeth that; where, if Reaſon might be admitted our Pilot, to ſteere our Faith in its right courſe, it would not be prayſe-worthy to be-

leeve. But when Faith layeth hold on a bare Truth, which is above Reaſon; now we beleeve, not becauſe it is manifeſted by ſenſe, or demonſtrated by Reaſon, but becauſe it is ſo taught in the holy Scriptures: This is that which maketh us happie, and our Faith commendable. As our Saviour telleth *Thomas*, when he was by his outward ſenſes convinced of the Lord Chriſts divine power: *Thomas, becauſe thou haſt ſeene me, thou haſt beleeved; bleſſed are they that have not ſeene, and yet have beleeved*, Joh. 20. 29. For it is a ſigne we take God at his word, when we beleeve a Truth, becauſe the Scripture affirmeth it. And without doubt, the Majeſtie of Heaven is ſo farre pleaſed to reveale himſelfe to us in his Word, as we (clothed with corruptible bodies) are capable of: by which we may know ſo much of God, as is not onely uſefull for our comfort, but alſo needfull for our ſalvation. The greateſt meaſure of this knowledge, which we can attaine in this life, is but darke, in compariſon of that clearer Light which we ſhall enjoy in Heaven: Although even that will not be a totall comprehending of the Lords infinite Majeſtie, yet it will be a full apprehending, in reſpect of our ſelves, who are finite creatures; and therefore cannot know ſo much of an infinite God, as he himſelfe knoweth of himſelfe. In that place of *Paul*; *Then ſhall I know, as alſo I am knowne*, 1 Cor. 13. 12. The word (*as*) is a note of qualitie, not of equalitie; it intimateth a likeneſſe, it demonſtrateth no proportion: yet we ſhall have ſuch a perfect and certaine knowledge of God, as will conduce to our eternall felicitie. In the meane while, the Lord affordeth us ſome comfortable glimpſes of his Divine Majeſtie; *He looketh forth upon us out of the windowes, and ſheweth himſelfe through the Latteſſe*, Cant. 2. 9. We may ſee Chriſt ſhining gloriouſly on our ſoules through the grates and windowes

of

of his Word and Sacraments: The wall of our flesh hindreth the full fruition of him. We can onely by the eye of Faith see the Lord as *through a Glasse, darkely*, 1 Cor. 13. 12. We see him in the Ministerie of his Word, *which we shall doe well, if we take heed thereunto, as unto a Light that shineth in a darke place, until the day dawne, and the Day-starre arise in our hearts*, 2 Pet. 1. 19. The Scriptures are the Light which we must looke unto, that we may steere our Faith aright in the troublesome Sea of this World, that we may not make *shipwrack of Faith and a good Conscience*, 1 Tim. 1. 18, 19. Oh that we would consider, that in all the wayes wherein we walke, if we have not this Light to direct us, we either wander in darknesse, or are mis-led by an *ignis fatuus*, a mock-Light; which if we follow, we hazard our soules, and lose our true comfort: And amongst other Truths, we shall clearely discerne (if we looke not through the false-colouring Spectacles of *Arrius*) even this Truth; That the Sonne and Holy-Ghost are God, equall with the Father, when as the Scriptures ascribe to them such Names, Attributes, Workes, Worship, as are proper to God, and common to them with the Father.

## CHAP. II.

### *The Scriptures manifest the Sonne and Holy-Ghost to be God, equall with the Father, by ascribing to them equally with the Father, such Names as are proper to God.*

FOr these, who have the Names of the true God in the Scriptures properly, definitively, and absolutely predicated of them, even as the Father hath, are truly God, as the Father is.

But the Sonne and the Holy-Ghoſt have the Names of the true God properly, definitively, and abſolutely predicated of them in the Scriptures, even as the Father hath.

Therefore the Sonne and the Holy-Ghoſt are truly God, as the Father is.

The *Major* is evident; the *Minor* I ſhall prove by induction: ſhewing unto you out of the Scriptures, That not onely one or two Names of God, but all the uſuall Names of God are equally attributed to the Father, to the Sonne, and to the Holy-Ghoſt: I ſhall inſtance in theſe following.

Firſt, the Names of God in the Old Teſtament are, 1. *Jehovah*, 2. *Lord of Hoſts*, 3. *Jah*, 4. *Ehejeh*, or, *I am*, 5. *El*, 6. *Elohim*, 7. *Adonai*, 8. *Shaddai*.

Secondly, in the New Teſtament, in the Greek, 9. Θεὸς, 10. Κύριος, God, and Lord.

Thirdly, in both the Old Teſtament and the New, 11. *Father*, 12. *Higheſt*, 13. *Lord God*, 14. *Lord God Almightie*, 15. *Great God*, 16. *Great King*, 17. *The God of Iſrael*.

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## CHAP. III.

### *The Name* Jehovah *is aſcribed to the Father, to the Sonne, and to the Holy-Ghoſt.*

JEhovah is a Name of God, that deſcribeth unto us his eſſence: It is derived of *Havah*, *eſſe*, to be.

Firſt, Becauſe the Lord alone hath eſſence, and being of himſelfe, *Iſa.* 44. 6.

Secondly, He it is that alone *giveth life*, and being to all creatures, *Act.* 17. 25.

Thirdly, He giveth being to his Word, and Promiſes, effecting

effecting what he ſpeaketh, and performing what he promiſeth, *Iſa.*45. 2,3. *Ezek.*5. 17.

Firſt, This Name is proper to God alone, *Pſal.*83.19. *Thou whoſe Name alone is* Jchovah : and *Nehem.* 9. 6. *Thou art* Jehovah *alone.* It is the *incommunicable Name,* Wiſd. 19. 21. becauſe it is never ſimply given to any but to God onely. It was called of the Grecians ἀνεκφώνητον, ἄῤῥητον, a Name that was not to be expreſſed, either in regard of the Grecians, which out of want of Letters could not write it, or in reſpect of the Jewes, which out of ſuperſtition would not ſpeake it.

This Name, becauſe it could not be written in Greek, hath the force of it opened by the Holy-Ghoſt, *Rev.*1. 4,8. *Rev.* 4. 8. *Rev.* 11. 17. *Rev.* 16. 15. ſtyling the Lord, *He that is, that was,* and *that will be,* or *is to come.* And that you may know he expreſſeth an Hebrew Name, he varieth not the Caſes according to the manner of the Greekes, but ſpeaking in the Genitive Caſe, he putteth this Name in the Nominative, *Rev.* 1. 4. according to the Hebrew forme, ἀπὸ τοῦ ὢν, &c. *Je,* the firſt ſyllable of the Name *Jehovah,* is a note of the time to come; *Jeheveh,* He will be: *Ho,* a ſigne of the time preſent; *Hoveh,* He that is: and *Vah,* a Characteriſticall marke of the time paſt; *Havah,* He was, or hath beene. This Name pointeth out the Eternitie of his Eſſence, that he is God *from everlaſting to everlaſting,* Pſal. 90. 2. which is of himſelfe, and from himſelfe, a moſt abſolute and perfect ſubſtance.

Secondly, Although this Name *Jehovah* is a Name of Gods Eſſence, and is alwayes uſed Singularly, and never Plurally, as *Elohim* and *Adonai* are; (which are Names of God in regard of his Perſonalitie, or Subſiſtence, and the Lord ſtyleth himſelfe one *Jehovah,* Deut. 6. 4. but never one *Elohim*) yet the ancient Jewes before Chriſt, did note the myſterie of the Trinitie in

expoſitions of this Name, by twelve, and by fortie and two Letters, which they called *Sem Hamphoras*. Father, Sonne, and Holy-Ghoſt, was their expoſition of this Name by twelve Letters, in Hebrew: And the Father is God, the Sonne is God, and the Holy-Ghoſt is God, three in one, and one in three, is their expoſition of that Name by fortie and two Letters; it being written likewiſe with ſo many, as *R. Judas Nagid*, *R. Hacadoſh*, *R. Moſes Ben Mammon*, and others obſerve: Adding moreover, that this myſterie was to be kept ſecret untill the comming of the *Meſſias* who ſhould more clearely reveale it; *R. Hacadoſh* in *Galarazeia*. Yea, they were ſo Catechized in the myſterie of the Trinitie, that, as *P. Fagius* obſerveth on *Exod.* 28. they collected this myſterie out of this Name; which, although it was called *Tetragrammaton*, or the Name of foure Letters, yet (ſay they) there were but three ſorts of Letters in it: (י *Jod*) ſignified the Father, who was the beginning of all things; (ו *Van*) is a conjunction copulative, and denoted the third Perſon; (ה *He*) ſignified the Sonne of God: And they affirme, this Letter is doubled, to demonſtrate both Natures of the *Meſſiah*. Theſe, and the like obſervations, you may ſee in the learned Workes of the much admired and ever to be honoured, *Mornæus de verit. Chriſt. Relig.* *P. Calat.* and others, who have ſufficiently proved, that the ancienter Doctors of the Jewes beleeved this myſterie; albeit their latter Rabbins, in oppoſition to the Lord Jeſus, doe oppoſe it. And ſurely, the Jewes in Chriſts time were acquainted with this Truth, in that they accuſe Chriſt of Blaſphemie, when as he ſaid he was *the Sonne of God*, Joh. 10. 33. Firſt, becauſe he being but a man, as they thought, yet made himſelfe God, *Joh.* 10. 33. Secondly, becauſe he made himſelfe (as they rightly concluded) equall with God, when as they ſaid, God was his

his Father, *Joh.* 5. 18. They not denying, that there was a Sonne of God, which was equall with the Father; but denying him to be that Word, and Sonne of God; blaſpheming him, whom they accuſed of Blaſphemie, *Mark.* 14. 64, 65. *Joh.* 19. 7. And that the Holy-Ghoſt was knowne to them, is evident, *Mat.* 1. 20. where the Angel telleth *Joſeph*, that *Mary* was with Child by the Holy-Ghoſt. And *John Baptiſt* ſpeaking of Chriſt, ſaith, *He ſhall baptize you with the Holy-Ghoſt, and with fire*, Mat. 3. 10. In vaine had he ſpoken to them of the Holy-Ghoſt, of whom they had not heard of before. That place, *Act.* 19. 2. where the Diſciples had not heard whether there were an Holy-Ghoſt, it cannot be ſo underſtood, as if they were ignorant of his Perſon, but of the gifts of Tongues, and Propheſying by him: for firſt, being Diſciples, they were baptized in the Name of the Father, the Sonne, and the Holy-Ghoſt: ſecondly, when the Holy-Ghoſt is uſed Perſonally, he is pointed out with one, if not with two Articles, in the Originall; whereas when the word is uſed metonymically, for his Gifts and Graces, you have uſually no Article in the Greek prefixed, as in this and divers other places. Thirdly, you have the ſame expreſſion uſed by the Evangeliſt *John*, *Joh.* 7. 39. *The Holy-Ghoſt was not*: He was in Perſon before, he was as touching ſanctifying Graces before; but he was not *yet* poured forth on the Diſciples (as *Joel* propheſied, *Joel* 2. 28.) in gifts of Tongues, and miraculous operations.

Thirdly, This incommunicable and eſſentiall Name of God is ſometimes uſed Perſonally, and is then aſcribed either to the Father, or to the Sonne, or to the Holy-Ghoſt: for,

Firſt, the Father is *Jehovah*, Gen. 19. 24. *The Lord rained fire and brimſtone from the Lord*; where you have the Sonne executing Judgement from *Jehovah* his Fa-

ther: and *Zach.* 3. 2. *The Lord said to Satan, The Lord rebuke thee:* where one, that is *Jehovah*, speaketh of another *Jehovah*; namely, Christ speaketh of his Father: and *Psal.* 2. 2. *The Kings of the earth stand up against the Lord, and against his Anointed.*

Secondly, the Sonne is *Jehovah*, as in the two aforecited places, *Gen.* 19. 24. *Zach.* 3. 2. where the Sonne is stiled *Jehovah*, even as the Father is. *Isa.* 25. 9. *This is the Lord, we have waited for him*, who also did *swallow up death in victorie*, Isa. 25. 8. which was the Lord Jesus, 1 *Cor.* 15. in whom that Prophesie was fulfilled. *John Baptist* is to *prepare the way of* Jehovah, *Isa.* 40. 3. which was the *way of the Lord* Christ, *Mark.* 1. 2, 3, 4. *Luk.* 1. 76. It was the Lord Jesus, who was *valued at thirtie pieces of silver*, Mat. 27. 9. whom *Zacharie* calleth *Jehovah*, Zach. 11. 13. *I will save them by the Lord their God*, Hos. 1. 7. A Prophesie fulfilled in Christ, who is *the Lord our righteousnesse*, Jer. 23. 6. Six times, *Zach.* 12. is he called *Jehovah*; which, that it was Christ of whom the Prophet speaketh, is cleare, *Zach.* 12. 10. *They shall looke upon me whom they have pierced:* which *John*, a faithfull eye-witnesse, sheweth it was fulfilled in Christ, *Joh.* 19. 34, 35. and as a true interpreter, affirmeth, that this Prophesie was spoken of him, *Joh.* 19. 37. He it was, that *appeared* to the Patriarchs and Saints in the Old Testament, *Act.* 7. 30, 32. who was then oft called *Jehovah*. Exod. 3. Gen. 18. Judg. 6. Exod. 13. 22. who is likewise stiled *an Angel of the Lord*, Exod. 14. 19. who oft tooke the *name* of an Angel, but never the *nature* of an Angel, *Heb.* 2. 16. he being no *created* Angel, *Heb.* 1. 13. but the *uncreated* Angel of the *Covenant*, Mal. 3. 1. *The Mediator betweene God and us*, Zach. 2. 10, 11. *Jehovah* promiseth to *dwell* among us, which was the *Word, who was made flesh, and dwelt among us*, Joh. 1. 14. who is our God, and we are his people.

Thirdly,

Thirdly, the Holy-Ghoſt is *Jehovah*. *Ezekiel* calleth him *Jehovah*, Ezek. 2. 4. Ezek. 11. 5. which he before called the *Spirit*, Ezek. 2. 2. Ezek. 11. 1, 5. It was the Holy-Ghoſt, who gave orders for the Tabernacle; ſo the Apoſtle ſheweth, *Heb.* 9. 8. whom *Moſes* calleth *Jehovah*, Lev. 19. 2. Exod. 25. 1. *The Holy-Ghoſt ſpake by the Prophets*, 2 Pet. 1. 21. 1 Pet. 1. 11. whom uſually they ſtile *Jehovah*, Jer. 47. 2. Jer. 51. 1. Jer. 33. 12. Yea, *Iſaiah* calleth him *Jehovah*, Iſa. 6. 3, 5. whom *Paul* expreſſely calleth the Holy-Ghoſt, *Act.* 28. 25. Yea, the Prophets in the New Teſtament ſay, *Thus ſaith the Holy-Ghoſt*, Act. 21. 11. And, *the Holy-Ghoſt ſaid*, Act. 13. 1, 2. And, *the Holy-Ghoſt teſtifieth*, Act. 20. 21. Whereas the Prophets in the Old, which ſpake by the ſame Spirit, ſay, *Thus ſaith the Lord*.

Thus doth the Scriptures affirme the Father to be the true God *Jehovah*, the Sonne to be the true God *Jehovah*, the Holy-Ghoſt to be the true God *Jehovah*; becauſe whatſoever Name, Attribute, Worke, or Honour is by the Scriptures aſcribed to the Father, is in the like manner given to the Sonne, and to the Holy-Ghoſt, as is exemplified in the Name *Jehovah*. Not as if there were three *Jehovahs*, differing in nature, eſſence, or ſubſtance, (for, *the Lord thy God is one Lord*, Deut. 6. 4. and, *I am the Lord*, ſaith he, *and there is none elſe*, Iſa. 45. 5.) but becauſe there is but one eſſence of Father, Sonne, and Holy-Ghoſt, which yet are diſtinct from each other by their mutuall relations, or perſonall properties.

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CHAP.

## CHAP. IV.

### Lord of Hosts *is a Name common to the Father, to the Sonne, and to the Holy-Ghost.*

*Jehovah Sebaoth*, Lord of Hosts, or *Elohe Sebaoth*, God of Hosts, is a Name proper to God, *Isa.* 51. 15. *Jer.* 51. 19. *Jer.* 10. 16. *Jer.* 32. 18. He hath Armies in Heaven, in Earth, and in all places, by which he fighteth against his and the Churches enemies; and he it is that ordereth and guideth all the Hosts in the world. *The* whole *battaile*, in a just and well-managed Warre, *is the Lords*, 1 Sam. 17. 47. He is the great Commander of all creatures, he hath souldiers under him of all sorts; he can make *Wormes* to be his *great Armie*, Joel 2. 25. and by them can he render vengeance to his enemies, and reward them that hate him. *Acts* 12. 23. *Herods* pampered Carkas is made a Stable for *Wormes* to live in, his body is food for them to feed on, (as the word in the Syriack importeth:) yea, *Frogs*, *Flies*, and *Lice*, are under his command, *Exod.* 8. He that giveth them their being, sets them their stint; they cannot hurt an Israelite, or spare an Egyptian. Yea, from the lowest of all earthly, to the highest of all heavenly creatures, they are all under his *command*, and *fulfill his word*, Psal. 148. 2,3,10. Psal. 103. 20,21,22. And yet such is his Power, that he need not muster his Forces, nor gather his Armies together; it is sufficient, if he doe but *arise*, his *enemies* shall be *scattered*; if his Power doe but *appeare*, they that hate him shall *flee*, Psal. 68. 1.

This Name is never given to any creature in the Scripture, but to God the Father, Sonne, and Holy-Ghost.

First,

Firſt, the Father, He is the *Lord of Hoſts*, Zach. 2. 9. Zach. 2. 11. *Ye ſhall know the Lord of Hoſts hath ſent me.* The Prophet ſpeaketh of Chriſt, who was ſent by the Lord of Hoſts, his Father.

Secondly, the Sonne, He is the *Lord of Hoſts*, Zach. 2. 8. *Thus ſaith the Lord of Hoſts; after the glory hath he ſent me to the Nations that ſpoyled you.* Loe the Sonne, who is ſent by the Father, is ſtiled likewiſe the Lord of Hoſts; for the Prophet mentioneth one Lord of Hoſts ſending, another Lord of Hoſts ſent. *Iſaiah* likewiſe calleth Chriſt the Lord of Hoſts, *Iſa.* 8. 13, 14. *Sanctifie the Lord of Hoſts himſelfe, let him be your feare, and let him be your dread, and he ſhall be for a ſanctuarie, but for a ſtone of ſtumbling, and for a rock of offence to both the Houſes of Iſrael.* That Chriſt was the Lord of Hoſts, who is alſo ſtiled a *ſtumbling-block*, is confirmed by two un-erring Interpreters, namely, by *Peter*, 1 Pet. 2. 6. and *Paul*, Rom. 9. 32, 33. He it was whom *Hoſea* firſt calleth an *Angel*, Hoſ. 12. 4. and in the next Verſe ſtileth him, *The Lord God of Hoſts*, Hoſ. 12. 5. *The Chariots of God are twentie thouſand, even thouſands of Angels*, Pſal. 68. 17, 18. That this was Chriſt, who was the Lord of this great Hoſt, the Apoſtle maketh cleare, *Eph.* 4. 8. in citing the very next words, and applying them to Chriſt.

Thirdly, the Holy-Ghoſt, He is the *Lord of Hoſts*, Zach. 1. 3. *Say thou to them, Thus ſaith the Lord of Hoſts, Turne ye to me, ſaith the Lord of Hoſts, and I will turne to you, ſaith the Lord of Hoſts.* Where you muſt admit the Holy-Ghoſt, who *ſpake* by the Prophets, *Act.* 1. 16. 2 *Pet.* 1. 21. *Neh.* 9. 30. *Mar.* 12. 36. to be He, that is ſtiled the Lord of Hoſts in the firſt place, unleſſe you will admit a Tautologie, by aſcribing to one and the ſame Perſon three times commanding of, or ſpeaking to Iſrael, when as he ſpeaketh onely twice to them. Yea, the Prophet

Prophet *Iſaiah* compareth the Spirit of the Lord to a Warlike King, who ſetteth up his Standard againſt the enemies of his Church, *Iſa.*59. 19. *When the enemie ſhall come in like a floud, the Spirit of the Lord ſhall lift up a Standard againſt him.*

Yet that Father, Sonne, and Holy-Ghoſt are one Lord of Hoſts, the Prophet *Iſaiah* maketh plaine, *Iſa.*6. 1,3,5. when he was ſent by him, *Iſa.*6.9. Firſt, that this was the Father, if any denie, *Iſaias* manifeſteth it, *Iſa.*48. 16. Secondly, that it was the Sonne, whoſe *glory* he ſaw, when he ſent him, *John* averreth, *John* 12. 40, 41. Thirdly, that it was the Holy-Ghoſt, who ſent him, *Iſaiah* affirmeth, *Iſa.* 48. 16. and *Paul* putteth it out of doubt, *Act.*28. 25. Thus one God, diſtinguiſhed into three Perſons, Father, Sonne, and Holy-Ghoſt, hath one and the ſame glory, and is one and the ſame Lord of Hoſts, in nature, ſubſtance, and eſſence, though they are diſtinct from each other, by their mutuall relations to each other: the Father begetting the Sonne, the Sonne being begotten of the Father, and the Holy-Ghoſt proceeding from the Father and the Sonne.

## CHAP. V.

### Jah *is a Name of God aſcribed to the Father, Sonne, and Holy-Ghoſt.*

*Jah* is a Name of God, of the ſame ſignification and derivation with *Jehovah*; it is not oft uſed in the Scriptures, unleſſe it be in Pſalmes, or Songs of Thankſgiving. Sometime this Name is redoubled, as *Iſa.* 38. 11. *I ſhall not ſee the Lord, the Lord in the land of the living.* Sometime it is joyned to *Jehovah*, as *Iſa.*12.2. *Iſa.*25.4. and ſometimes with *Elohim*, as *Pſal.* 68. 19.

Oft

Oft times it is joyned to *Hallelu*, and ſo it is uſed in the beginning and ending of the five laſt Pſalmes. It ſhould be the firſt and laſt, our higheſt and chiefeſt end, to glorifie Father, Sonne, and Holy-Ghoſt.

*Jah* is not a proper Name of Chriſt incarnate, (as ſome imagine, who ſay, That Chriſt in his incarnation was *Deus contractus*, when *all the fullneſſe of the God-head dwelt bodily in him*, Col. 2. 9. as they ſay, *Jah* is contracted of *Jehovah*:) for this Name is given,

Firſt, to the Father, together with the Sonne and Holy-Ghoſt, *Exod.* 15. 2. *The Lord is my ſtrength, and ſong.* Iſrael did acknowledge *Jah* to be their deliverer, who delivered Iſrael out of Egypt, and deſtroyed his and their enemies; which I ſhall ſhew to be the workes of Father, Sonne, and Holy-Ghoſt. *Pſal.* 35. 3, 4. *Jah* is prayſed, who made a *Covenant* with his people; which was not onely the Father, but alſo the Sonne and Holy-Ghoſt, as I purpoſe to manifeſt.

Secondly, the Sonne hath this Name aſcribed to him, *Pſal.* 68. 4. which Pſalme the Apoſtle, by citing the eighteenth Verſe, ſheweth belongeth to Chriſt. And, *Pſal.* 118. 14, 18, 19. *The Lord*, or *Jah, is my ſtrength*; and, *the Lord hath chaſtened me ſore*; and, *prayſe the Lord*; which was Chriſt: as out of the twentie and ſecond Verſe of that Pſalme, by being compared with 1 *Pet.* 2. 4. *Act.* 4. 11. *Math.* 21. 42. *Mar.* 12. 10. doth eaſily appeare.

Thirdly, to the Holy-Ghoſt. *Pſal.* 68. 18. *Thou receiveſt gifts from men, for the rebellious alſo, that the Lord*, or *Jah*, *God might dwell amongſt them*: Or, if you reade it according to the Apoſtles interpretation, *Epheſ.* 4. 8. *gave gifts unto men*: It is both wayes a Propheſie of Chriſt, who *received the promiſe of the Holy-Ghoſt from his Father*, Act. 2. 33. and did give him to his Church, who alſo *dwelleth in the faithfull*,

*full*, Rom.8.9. 2 Tim.1.14. Rom.8.11. 1 Cor.3.1 Jam.4.5. 1 Cor.6.19. 1 Pet.4.14.

Oh, that as *prayſe* is in *precept*, Pſal.146.1. *laſt*. Pſ 147.1. *laſt*. Pſal.148. Pſal.149. Pſal.150. Pſal.13 joyned to this word, that it might be ſo likewiſe in o *practiſe*: at the leaſtwiſe, let it be our endevours to pe forme it. Give prayſe to Father, Sonne, and Holy-Gho *Prayſe the Lord in his Name, Jah.*

## CHAP. VI.

### Ehejeh, *or* I am, *or* I will be, *is a Name of God, aſcribed to Father, Sonne, and Holy-Ghoſt.*

*Ehejeh* is a Name of God, of the ſame ſignificatio and derivation with *Jehovah*; it noteth unto us th eternitie, and immutabilitie of God, both in himſelfe, and in his Promiſes: a Name which God is pleaſed to ſtile himſelfe by, *Exod.*3.14. *I am.* To this Name Chriſt alluding, ſtileth himſelfe, *I am*, Joh.8.58. Joh.8.28. Joh.8.24. Joh.13.19. Joh.4.26. I ſhall ſhew not one-ly the Father, but alſo the Sonne and the Holy-Ghoſt to be *Ehejeh*, when as I treat of the worke of God in bringing Iſrael out of Egypt, as he promiſed, *Exod.*3. who are one God, of one eſſence and ſubſtance: The *Word* being the Fathers *owne*, Rom.8.3. *proper*, Rom.8. 32. *begotten*. Heb.5.5. Heb.1.5. *his onely begotten Sonne*, Joh.3.16,18. Joh.1.18. 1 Joh.4.9. And therefore of the ſame eſſence with him that begat him. Neither is the Spirit differing in nature from the Father and the Sonne, from whom he proceedeth, and in whom they are; no more then the *ſpirit of man* differeth in nature and eſſence from a man, in whom he is, 1 *Cor.*2.11.

CHAP.

## CHAP. VII.

### El *is a Name of God, aſcribed to the Father, to the Sonne, and to the Holy-Ghoſt.*

*EL* is a Name of God, in regard of his Power which he hath in himſelfe, and which he giveth to all creatures. This Name is aſcribed,

Firſt, to the Father. Thus Chriſt *in the dayes of his fleſh offering up prayers and ſupplications*, Heb. 5. 7. *to his Father*, ſtileth him *El*, Mat. 27. 46. Mar. 15. 34. *Eli, Eli*, &c. *My God, my God, why haſt thou forſaken me?*

Secondly, to the Sonne. He is *El Gibbor*, Iſa. 9. 6. *The mightie God*; a Name not communicable to a creature: His name is *Emmanuel*, Iſa. 7. 14. Mat. 1. 23. *A Virgin ſhall conceive, and beare a Sonne, and ſhall call his Name Emmanuel.* And therefore he was borne of a woman, after the manner of men, that it might be manifeſted he was truly man: And yet not borne of mans ſeed, that he might be knowne to be not onely man, but God alſo, as his Name importeth.

Thirdly, to the Holy-Ghoſt. *He hath ſaid, which hath heard the words of God, which ſaw the viſion of the Almightie, falling into a traunce, but having his eyes open*, Num. 24. 4. He, whoſe words *Balaam* heard, was the *Spirit of God*, Num. 24. 2. He *ſpake* by him, and in him, and yet in the fourth and ſixteenth Verſes, it was the words of *El* which he heard.

Father, Sonne, and Holy-Ghoſt, having one and the ſame Name properly and definitively given to them in Scripture, are one in Nature alſo.

CHAP.

## CHAP. VIII.

### Elohim, *or* Eloah, *is a Name aſcribed to the Father, Sonne, and Holy-Ghoſt.*

*Elohim* is a Name of God, attributed to him in regard of his Power and Almightineſſe. It is commonly uſed plurally, and is oft joyned with *Jehovah*, which is alwayes uſed ſingularly; the one, noting the unitie of the eſſence; the other, the pluralitie of Perſons of this one God. This Name the Lord challengeth, and demandeth: *Is there any God beſide me?* Iſa. 44. 8. *David* acknowledgeth no God, beſides the Lord, 1 *Chron.* 17. 10. 2 *Sam.* 7. 22. Yet this excludeth neither of the three Perſons of the bleſſed Trinitie from being God.

Firſt, the Father hath this Name *Eloah* given to him. *Pſal.* 40. 8. *I delight to doe thy will, O my God.* The Lord Jeſus, as man, delighted to doe God his Fathers will, both by active obedience, in fulfilling the Law, and by paſſive obedience, in ſuffering, and dying for our ſinnes, which were the *tranſgreſſion of the Law*, 1 Joh. 3. 4.

Secondly, the Sonne hath this Name aſcribed to him. *Job* 19. 25, 26. *I know that my Redeemer liveth, and that he ſhall ſtand the latter day upon the earth; and though, after my skin, wormes deſtroy this body, yet in my fleſh ſhall I ſee God.* That this whom he calleth God, was the Lord Chriſt, is cleare: firſt, He is our *Redeemer*, our God: ſecondly, He it is, who being not onely God, but alſo man, *ſhall ſtand upon the earth:* thirdly, It is the Sonne of man that ſhall come to *judge the earth:* fourthly, He calleth him *God*, whom he ſhall *ſee* with his

his bodily eyes. Now this could not be the Father, or Holy-Ghoſt, or the Sonne of God, as God, for ſo he is inviſible; but the Sonne, clothed with our fleſh; he that is God and man, the Lord Jeſus. Againe, *Iſaiah* ſaith, *Make ſtraight in the Deſert a high way for our God*, Iſa. 40. 3. We have foure faithfull Interpreters, ſhewing us, that this was *John Baptiſt*, preparing the *way* of Chriſt: firſt, *Mathew*, Math. 3. 4. ſecondly, *Marke*, Mark. 1. 3. thirdly, *Luke*, Luk. 3. 4. fourthly, *John*, Joh. 1. 23. Thus if you interprete the Old Teſtament by the New, the Prophets by the Apoſtles, you ſhall eaſily prove Chriſt to be God, and Lord, and clearely ſee him ſo acknowledged by the Prophets. And indeed, *Iſaiah* oft times in his Propheſie affirmeth Chriſt to be God, Iſa. 40. 9. *Say to the Cities of Judah, Behold your God.* Iſa. 25. 9. *This is our God, we have waited for him.* Iſa. 35. 4. *God will come with recompence, he will come and ſave you: Then the eyes of the blind ſhall be opened*, &c. So *Pſal.* 102. 24, 25. *O my God, take me not away in the midſt of my dayes, thy yeares are throughout all generations; of old thou haſt layd the foundations of the earth*, &c. This was Chriſt, the Apoſtle ſheweth, *Heb.* 1. 10.

Thirdly, the Holy-Ghoſt is likewiſe ſo called, *Levit.* 26. 12. *I will walke among you, and will be your God, and ye ſhall be my people.* That this is the Holy-Ghoſt, the Apoſtle citing this place, maketh cleare, 2 *Cor.* 6. 16. where he likewiſe affirmeth the Faithfull to be his *Temple*. Now the Faithfull are the *Temples of the Holy-Ghoſt*, 1 Cor. 6. 19. who *dwelleth in us* as in his *Temple*, 1 Cor. 3. 16. He which *ſpake* by *David*, was the *Spirit of the Lord*, 2 Sam. 23. 2. who in the third Verſe is called *the God of Iſrael*.

Yea, to expreſſe this myſterie of the pluralitie of Perſons in the God-head, this word *Elohim* is moſt frequently uſed in the Plurall Number, and hath ſome-

times a Verbe Plurall joyned with it, as *Gen.*20.13. 35.7. 2 *Sam.*7.23. But more usually to expresse Unitie of the Essence in the Trinitie of Persons, it h either a Nowne Singular joyned with it, as *Jehovah lohim*, Deut. 6. 4. Levit. 26. 13. Or a Verbe Singu *Gen.*1. 1. Or two Verbes, one Singular, and ano Plurall, *Gen.*1. 26, 27. Or a Nowne Singular, a Verbe Singular, *Gen.* 2. 4. 8. 22. Or two Nownes, Singular, another Plurall, *Josh.*24. 19. *Jer.* 10. 10. a Verbe Singular, and a Nowne Plurall, *Psal.*58.11. being used in the Singular Number, yet it ha Nowne Plurall joyned with it, *Job* 35.10. *None s Where is God my makers?*

Surely, the Scriptures in these divers construct did point out this mysterie of the three Persons; like not to be found of Angels, men, or Idols: tho the Jewes of latter times, in their blasphemous opp tion of Christ, have earnestly endevoured to shew possibly they could.

First, Neither the Name *Elohim*, nor any other N of God, is used plurally, when it is spoken of one gel, or of one man, as it is of one God. As for place, *Exod.*7.1. this Name is given improperly, or pically, to *Moses*, who was the Lords Embassador *Pharaoh*, and did thereby represent the Father, Sonne, and the Holy-Ghost, who did send him, and did deliver *Israel* out of *Pharaohs* hand, as I purpo manifest. He therefore representing the glorious nitie, hath a Name given him of God, which doth port the nature of this Tri-une Lord that sent him.

Secondly, For *Baalim*, and other Idols, which used plurally, and have the Name of *Elohim* given them: First, *Baalim* was a Name given by the Jewes the true God, *Hos.*2. 16, 17. and so might be used them as *Elohim* and *Adonai* are. The Jewes being Ido

ters, gave not onely the Worſhip of God, but alſo his Names to their Idols, as *Exod.* 32. 4, 5. they called the Calfe *Jehovah Elohim*, ſuppoſing their Idols to have, at the leaſtwiſe to repreſent the Nature of the true God: and therefore, ſecondly, they thinking to repreſent the true God by them, who is one in Eſſence, and three in Perſons, who is *God alone*, Pſal. 86. 10. and, *there is no God beſide him*, Iſa. 45. who neither is nor can be repreſented by *Images*, Iſa. 40. 18. Act. 17. 29. would have their Idols Names to repreſent the Names of the true God: thirdly, *Baalim*, and other names of Idols, are *Judg.* 2. and in other places of the Scripture, uſed plurally, to expreſſe the ſeverall ſorts of their Idolatries; there being many *Baals*, and Idols, worſhipped by the Jewes, who oft changed their Idols, *Jer.* 2. 36. *Ezek.* 16. 15, 16, 25, 26, 28, 29. and multiplied their gods according to the number of their Cities, *Jer.* 2. 28. *Jer.* 11. 13.

Thirdly, If we ſhould grant, the Hebrewes did uſe ſometimes the Plurall Number for the Singular, yet it is not their uſe, to put in the Plurall Number that which hath no pluralitie of Nature; as in expreſſing of the true God, to uſe theſe plurall words, *Elohim*, and *Adonai*, if there were but one Perſon in the Godhead.

## CHAP. IX.

### Adonai *is a Name of God, aſcribed to the Father, the Sonne, and the* Holy-Ghoſt.

*Adonai* is a Name properly given to God, in regard of his ſuſtentation and dominion over the World, who ruleth the World, and ſuſtaineth all Creatures

therein. Though this Name be given to Creatures, yet it is but analogically, and is not pointed in the ſame manner, as it is when it is uſed plurally for the Creator. This Name is uſed as *Elohim* is, and the one is put for the other, 2 *Sam.*7. 18. 1 *Chron.*17. 16. and is joyned with *Jehovah*. The Pſalmiſt uſeth plurally both theſe Names, *Pſal.*136. 2,5. where he ſpeaketh of God who is one in eſſence, as if he had ſpoken of many, and calleth him *Gods*, and *Loras*, to ſignifie the myſterie of the Trinitie in one eſſence: and therefore before, and after, in the firſt and fourth Verſes, he expreſſeth God by words ſingular, where, foure times doth the Pſalmiſt exhort men to prayſe the Lord, onely varying the words. This Name is aſcribed to all three Perſons.

Firſt, the Father hath this Name given to him by the Pſalmiſt, *Pſal.*8. 1. as the Apoſtle alledging this Pſalme, *Heb.*2. 6,7,8. intimateth.

Secondly, the Sonne is ſo ſtiled; *The Lord ſaid to my Lord*, Pſal. 110. 1. the Father ſaid to his Sonne: and *the Lord, whom ye ſeeke, ſhall come into his Temple*, Mal. 3. 1. That this was Chriſt, you have it ſo interpreted in three Evangeliſts, *Luk.*1. 76. *Mark.*1. 2. *Mat.*11. 10. *He is thy Lord, and worſhip thou him*, Pſal. 45. 11. That this was the *Meſſiah*, not onely the Apoſtle, *Heb.*1. 7,8. but alſo the Jewiſh Rabbies ſo affirme; and *Daniel* intreated the Lord to *heare* him *for the Lords ſake*, Dan. 9. 17.

Thirdly, the Holy-Ghoſt, *Ezek.*2. 4. he is there ſtiled the *Lord*, which in the ſecond Verſe is called the *Spirit*, and ſo likewiſe, *Ezek.*11. 1,6.

Yea, *Iſaiah* manifeſteth this truth more clearely; where God, called *Adonai*, ſaith, *Whom ſhall I ſend?* or, *who ſhall goe for us?* Iſa. 6. 8. *Whom ſhall I ſend?* There is the Unitie: and, *who ſhall goe for us?* There is the Trinitie. That this was the Sonne and Holy-Ghoſt,

together

together with the Father, is cleare, if ye compare *Joh.* 12. 39, 40, 41. *Act.* 28. 25, 26. and *Isa.* 48. 16. with this *Isa.* 6. 8, 9, 10. as I have shewed. Yea, *Malachy* useth this word in the forme Plurall, and joyneth with it a word Singular, *Mal.* 1. 6. *If I be Masters*; (*Ani*) is Singular, and (*Adonim*) is Plurall: *If* I, There is the Unitie of the Essence; *be Masters*, there is the pluralitie of Persons.

I know some may object, *Isa.* 19. 4. That *Adnim Casheh* is so used, when ascribed to men; and *Adonai*, Gen. 24. 33. Gen. 42. 30.

But first, *Casheh* may be a Substantive, and it may be translated, *Lords of Cruelty*: bnt if *Casheh* be an Adjective Singular, and *Adonim* a word Plurall, joyned to it; it then may note the multitude of *Masters* which the captived Egyptians should serve: and yet their unanimitie in crueltie towards these Egyptians, which though many, yet should joyne as one man, in Lording over that slavish people: So that this place maketh not against the Argument, for the proofe of the Trinitie, from the use of the word plurally.

Secondly, that place, *Gen.* 24. 35. *Abrahams* servant useth this word plurally, *The Lord hath blessed my Masters greatly*; but he speaketh of *Isaac* (whom he calleth his Master likewise, *Gen.* 24. 65.) as well as of *Abraham*: For where the word is restrained to *Abraham*, he useth it singularly, as in 36, 37, 39, 42. Verses, &c.

Thirdly, that place, *Gen.* 42. 30. though *Adonei* be used there plurally, yet it maketh nothing for the Adversaries of this Truth. It may then be read according to the Originall; *The man of the Lords of the Countrey spake roughly to us*: that is, the chiefe of the Lords, or the chiefe Lord, spake roughly to us: Now *Joseph* was chiefe Lord under *Pharaoh*, Gen. 41. 40. Psal. 105. 21.

Act. 7. 10. And it is an Hebraiſme frequently uſed in the Old and New Teſtament, to adde the name of Man, thereby to expreſſe any excellencie: as a man of Words, is an *eloquent man*, Exod. 4. 10. a man of Arme, is a *mightie man*, Job 22. 8. a man of Warre, *Exod.* 15. 3. a noble or chiefe *Warrior*; a man of Countenance, 2 *Sam.* 23. 21. and a man of Meaſure, 1 *Chron.* 11. 23. is a *goodly man*.

Beſides, in theſe two laſt Objections, the force is in the Points, and not in Letters: If the Points in the Hebrew be not coevall with the Letters, then theſe Objections are of no force from the Text, but one from the *Maſſorites* additions.

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## CHAP. X.

### Shaddai, *or* Almightie, *is a Name of God, aſcribed to the Father, to the Sonne, and to the Holy-Ghoſt.*

*Shaddai* is a Name that God is pleaſed oft times to call himſelfe by. It ſetteth out Gods all-ſufficiencie and ſelfe-ſufficiencie, both in regard of himſelfe, as alſo in regard of his children, to bleſſe, protect, and to make them eternally happie; as alſo in regard of his enemies, to deſtroy and ruine them. To which the Scripture hath reference, when it ſaith, (Shad) *Deſtruction commeth from* (Shaddai) *the Almightie*, Joel 1. 15. Iſa. 13. 6. This Name is never aſcribed to any creature, neither indeed can it: for no creature hath ſufficiencie of it ſelfe, but it hath dependance on the Creator, *Act.* 17. 28. *In him we live, and move, and have our being.*

This Name is aſcribed,

First, to the Father. *Job* 33. 4. *The Spirit of God hath made*

*made me, and the breath of the Almightie hath given me life:* where the Father, and the Sonne, from whom the *Spirit of God proceedeth*, Joh. 15. 26. Joh. 16. 7. and whoſe *Spirit he is*, Mat. 10. 20. Rom. 8. 11. with Gal. 4. 6. Rom. 8. 9. 1 Pet. 1. 11. are called *Almightie*, and *God*.

Secondly, to the Sonne. *Gen.* 35. 11. Chriſt calleth himſelfe, *El-ſhaddai*. That this was Chriſt, *Hoſea* cleareth, *Hoſ.* 12. 4. where he calleth him an *Angel*, yet it was no *created Angel*, Hoſ. 12. 5. It was *the Lord God of Hoſts, the Lord is his memoriall*. But the Father and the Holy-Ghoſt have not the Name of an *Angel* aſcribed to them, onely the Sonne of God is oft ſo ſtiled, who is likewiſe by the Pſalmiſt called *Shaddai*, Pſal. 68. 14. *When the Almightie ſcattered Kings*, &c. This the Apoſtle ſheweth to be Chriſt, if you compare the eighteenth Verſe of the ſame Pſalme with *Eph.* 4. 8. And ſurely, *though Chriſt was rich, yet for our ſakes he became poore*, 2 Cor. 8. 9.

Thirdly, to the Holy-Ghoſt: He is *Shaddai*, the Almightie. *Balaam* ſaw the *Viſions of the Almightie*, Num. 24. 4. Num. 24. 16. which were the Viſions of the Holy-Ghoſt; for ſo *Moſes* intimateth, *Num.* 24. 2. *The Spirit of God came on him.*

Father, Sonne, and Holy-Ghoſt are one in Name, one in Nature, and are one ſelfe-ſufficient Lord God. Oh that we had Faith, to depend upon this our all-ſufficient God for ſafetie; and alſo Knowledge, not to miſtake our Tenure, by uſurping that as our owne, which the Lord onely lendeth to us: the one, would give unto us ſoule-ſolacing content, in the enjoyment of God, and of his Graces; the other, would free us from ſoule-vexing ſorrowes, flowing either from the abſence, or loſſe of outward things: ſeeing that we are keepers, not abſolute commanders; *ſtewards*, Luk. 16. 12.

not poſſeſſors of them, as our owne; the Lord only being *poſſeſſour of heaven and earth*, Gen. 14. 19. Pſal. 24. 1. Deut. 10. 14. 1 Cor. 10. 26, 28. And from his all-ſufficiency commeth all ours. Oh, how would this abate our *pride* in outward things, and our *vainglory* in *inward graces*! 1 Cor. 4. 7. Rom. 11. 20, 21.

## CHAP. XI.

### Θεὸς, or God, *is a Name of God uſed in the New Teſtament, and aſcribed to Father, Sonne, and Holy-Ghoſt.*

(1) Θεὸς, or *God*, is a Name oft uſed in the new Teſtament. *There is* but *one* God, 1 *Tim.* 2. 5. 1 Cor. 8. 4. Eph. 4. 6. And there is *none other but he*, Mar. 12. 32. One in Nature, Subſtance, and Eſſence; though three Perſons, ſubſiſtences, or relations: *For there are three that beare record in heaven, the Father, the Word, and the Holy-Ghoſt, and theſe three are one*, 1 John 5. 7. There is *alius & alius, non aliud & aliud*; another Perſonally, though not another Eſſentially. And though we cannot ſay there are three Gods, yet every Perſon is God. The Scripture, the rule of our faith, denyeth the one, but aſſerteth to the other, by aſcribing the Name of God, not onely to the Father, but alſo to the Sonne, and Holy-Ghoſt; where we may eaſily perceive, that the Apoſtles and other Pen-men of the new Teſtament, when they ſpeake of the Father, and of the Sonne together, call the Father, God, and the Sonne, Lord; but ſpeaking of them apart, or ſeverally, they uſe both theſe names promiſcuouſly, giving this Name God, indifferently to Father, Sonne, and Holy-Ghoſt: For,

First,

First, the Father is God; *God, who in ſundry times, and in divers manners ſpake in times paſt unto the Fathers by the Prophets, hath in theſe laſt dayes ſpoken unto us by his Sonne*, Heb. 1. 1, 2. And *to us there is but one God the Father*, 1 Cor. 8. 6. This is not ſpoken excluſively, as if the Sonne and Holy-Ghoſt were not God with the Father, but incluſively, by way of incluſion of the Sonne and Holy-Ghoſt; The Sonne being in the *Father*, and the *Father* in the *Sonne*, John 14. 9, 10. They being *one*, John 10. 30. and the Holy-Ghoſt *proceeding* from both, John 15. 26. John 16. 7. Gal. 4. 6. Rom. 8. 9, 11. This onely excludeth Idols, not denying the *Lord Jeſus*, nor his holy *Spirit* to be *one God with the Father*, no more then the verſe following, ſaying, *One Lord Jeſus Chriſt*, denyeth the Father to be Lord, or excludeth him from having any Dominion over us. And as the Father is included in the latter, ſo the Sonne and Holy-Ghoſt is included in the former.

Secondly, the Sonne is *God*. Rom. 9. 5. *Of whom, as concerning the fleſh, Chriſt came, who is over all, God bleſſed for ever.* There are two Reaſons, why the Apoſtle treating of the Jewes, doth ſet forth the Divinity of the Lord Jeſus. 1. For the honour of Chriſt, whom the Jewes blaſphemed. 2. For the honour of the Jews, whoſe manifold priviledges, ver. 4. 5. he had reckoned up. In concluſion, he addeth this as the greateſt, he putteth it in the laſt place, as the weightieſt: That *Chriſt who is God over all bleſſed for ever, came of them.* And ſurely, if the Lord Jeſus had no other Nature but Humane, it had been needleſſe for the Apoſtle to have added theſe words, (*according to the fleſh*) but he was the *onely begotten Sonne of the Father*, John 3. 16. The Sonne of *himſelfe*, Rom. 8. 3. his *proper* Sonne, Rom. 8. 32. And therefore of the ſame eſſence with God his Father: He being oppoſed to Men and Angels, the adopted,

adopted, or created ſonnes of God; he therefore had another Nature from God his Father, namely Divine which he tooke not from *Abraham* his Father; For *before Abraham was, I am*; (as he ſaith) John 8. 58. The Apoſtle putteth this out of doubt, 1 Tim. 3. 16. *Without controverſie great is the myſtery of godlyneſſe, God was manifeſt in the fleſh.* There is not any thing more myſterious, there cannot be a greater wonder, then that God, who is *immortall*, ſhould take our *fleſh*, and become *mortall*: That he, who thundreth in the *Clouds*, ſhould lye ſprawling in a *Cratch*: That he, who was in the *forme of God*, ſhould take on him the *forme of a ſervant*. He, that was the *Lord of all*, the *maker of Heaven*, and had all the *Manſions* therein at his diſpoſing; ſhould for our ſakes become *poore*, have no *Houſe* to put his head in, and ſhould be ſo diſreſpected of a common Inne, that he which came to ſave men, ſhould take up his firſt lodging with Beaſts. What wonder had it beene to *men*, or *myſtery* worthy for *Angels* to *pry into*, 1 Pet. 1. 12. To have ſeene a Creature *manifeſted in the fleſh*, as ſome impiouſly thinke, and blaſphemouſly ſpeake of Chriſt? But he was God, who redeemed us with *his owne blood*, Act. 20. 28. For God to love his rebellious Enemies, and to *lay downe his life for us*, John 3. 16. was *love* in him, beyond imitation, fit for our moſt ſerious admiration. In Chriſt *dwelt all the fulneſſe of the God-head bodily*, Col. 2. 9. Where, 1. There was not divine qualities onely reſident in him, but there was the *God-head*, that *dwelt* in him. 2. It was not a little meaſure thereof, but the *fulneſſe of the God-head*. 3. It is not onely ſaid the *fulneſſe*, but *all the fulneſſe of the God-head*. He hath the full nature of God, as the Father hath; yea, *all that the Father hath*, Joh. 16. (he ſaith) *was his*: the Father having a divine Nature in him, the Sonne hath the ſame divine Nature in him.

him. He is *Emanuel*, God with us. He was in the *forme of God, and thought it no robbery to be equall with God*; yet *made himſelfe of no reputation, and tooke on him the forme of a ſervant, and was made in the likneſſe of man; he humbled himſelfe, and became obedient to death, &c.* Phil. 2. 6, 7. Loe you have the two Natures of the Lord Jeſus deſcribed: where you have his divine Nature ſet forth, and his equality therein with his Father plainely expreſſed; he was in the *forme of God*, and *equall with God*: as alſo his humane Nature, he was in *the forme of a ſervant*. For the one doth as clearely expreſſe his God-head, as the other doth his Man-hood. 2. Not onely the Father ſtileth the Sonne his *fellow*, Zach. 13. 7. but alſo the Lord Chriſt himſelfe *thought it no robbery to be equall with his Father*, Phil. 2. 6. Why ſhould any robbe him of that honour, which the Father aſcribeth, and he knew due to himſelfe? 3. He made himſelfe of *no reputatiton*, or rather he emptied himſelfe; of what? even of his divine Majeſty and glory, which he did as it were lay aſide. 4. What great patterne of humility had it been in him, if he had not been *equall* with his Father, to have *humbled himſelfe, and become obedient* to his Father? But John 1. 1. *In the beginning was the Word, and the Word was with God, and the Word was God.* And 1 John 5. 20. The Apoſtle ſpeaking of Chriſt, he addeth, *This is the true God, and eternall life.* Heb. 1. 8. *Thy throne, O God, is for ever and ever.* It is the Lord Chriſt, whoſe Majeſty is there deſcribed. Yea, *Thomas* acknowledged him to be God and Lord, *Jehovah Elohim*, John 20. 28. *My Lord and my God*, which was not a fooliſh exclamation, or a fond admiration (as ſome would make it) but a faithfull acclamation, & a holy confeſſion. For, 1. Here is no note of exclamation, it is ὁ, not ὦ, in the Originall. 2. *Thomas* acknowledged ſomething now, that he did not before.

fore. But he knew the Father to be God and Lord. This ſpeech therefore concerned God the Sonne, who Humanity he touched when he acknowledged his D vinity. 3. Chriſt both commended and condemn his faith, John 20. 29. He commendeth the matter his *beleeving*, though he condemneth the manner of h beleeving. *Iude* ſheweth how many *vngodly men* d broach this blaſphemous errour, in *denying* Chriſts d vinity, *Iude* 4. They *deny that onely God*, and Maſt *our Lord Jeſus Chriſt*, for ſo it ought to be read, and u derſtood of Chriſt, who is our God, that created u our Maſter, that redeemed us; our Lord, that ruleth us. *Peter* alſo, 2 *Pet.* 2. ſpeaketh of the ſame men way of *Propheſie*. And it could not be ſpoken of t Father: for never any Hereticke denyed the Divini of the Father. *Paul* calleth our Saviour, God, Tit. 1. *According to the commandement of God our Sav* And ſurely, he that readeth diligently the new Te ment, ſhall finde God, or Lord, and Chriſt, to be u oft reciprocally for each other, as, 2 *Cor.* 5. 20. *Eph.* 6. *Rom.* 14. 10, 11, 12. *Luke* 3. 6. *Act.* 28. 28. *Heb.* 3. *Jam.* 1. 1. 2 *Cor.* 2. 16. 1 *Cor.* 9. 21. *Act.* 16. 31. wi 34. *Tit.* 2. 10, 13. 2 *Pet.* 1. 1.

Thirdly, the Holy-Ghoſt is *God*. *Peter* calleth hi *God*, Act. 5. 3, 4. whom he afore had called the Ho *Ghoſt*; for reproving *Ananias*, for lying to the Ho *Ghoſt*, he aggravateth his ſin, by ſhewing him what t Holy-Ghoſt is: *Thou haſt not lyed to men, but to G* Againe, Act. 11. 17. *Foraſmuch then as God gave th the like gift, as he did unto us, who beleeved on the Lo Jeſus Chriſt: what was I, that I ſhould withſtand God* That it was the Holy-Ghoſt, whom he twice call God, appeareth, by comparing this verſe with the 15 verſe. The *Holy-Ghoſt* gave them the like *gift*, as he d *unto us*. He fell on theſe Gentiles, and gave them th

*gift*

*gift of tongues*, as he did to the Apostles, and other Jewes. The Apostle *Paul* likewise manifesteth the Holy-Ghost to be *God*, 1 Cor. 3. 16, 17. *Know ye not, that ye are the Temples of God, and that the spirit of God dwelleth in you: If any man defile the Temple of God, him shall God destroy; for the Temple of God is holy, which Temple ye are.* Three times doth the Apostle call the Holy-Ghost, God: Yea, that text doth afford three severall arguments to confirme unto us the Deity of the Holy-Ghost.

First, the Apostle proveth the *faithfull* to be the *Temples of God*, because the Holy-Ghost *dwelleth in them*; which argument were invalide, and of no force, if that holy Spirit were not *God*. 2. The Holy-Ghost *dwelleth* constantly in the *Faithfull*, as in one *Temple*. Three times is the word *Temple* used singularly. He uniteth all the Elect in all the world in *one*, and so *dwelleth* in them all, as if they all were but *one*, and yet so fully and comfortablely *dwelleth* in *one*, as if that *one* were *all*; It being proper to God alone, to be so infinitely boundlesse in his substance, as thus to fill all places. 3. We being the *Temples of the Holy-Ghost*, he is therefore *God*. It was unlawfull to make Temples of wood or stone, but to the true *God*. He therefore must needs be *God*, who hath so many, and such stately *Temples* as the *faithfull* are. The Angell *Gabriel*, Luke 1. 35. shewing that Christ should be *conceived* by the *power of the Holy-Ghost*, addeth in the 37. verse: For, *with God nothing shall be impossible*. Plainely manifesting, that the Holy-Ghost, who was to effect this great worke, was God. Yea our Lord Christ manifestly affirmeth him to be God; *Have ye not read that which was spoken to you by God? saying, &c.* Mat. 22. 31. Was it not the Holy-Ghost who *spake* by *Moses*, and by the *Prophets*, 2 Pet. 1. 21. And therefore the *Scriptures*, which

which were *inſpired* by the Holy-Ghoſt, are ſaid to be inſpired of **God**, 2 Tim. 3. 16. It is ſaid of *Cornelius*, he was warned of **God** by an holy *Angel* to ſend for *Peter*, Acts 10. 22. which *Angel* is called an *Angel* of **God**, Acts 10. 3. Yet he, who ſent to warne him, was the *Holy-Ghoſt*, for ſo he himſelfe telleth *Peter*, that he *ſent them*, Acts 10. 20. where you ſee, that the Holy-Ghoſt hath twice the Name of **God** aſcribed to him. yea, the Names of **God** and of the *Holy-Ghoſt* are often changed, 1 *Cor.* 14. 2. *He that ſpeaketh in an unknown tongue, ſpeaketh not to men, but to* God; *howbeit, to the Spirit he ſpeaketh myſteries*, and not onely in the New Teſtament, but in the Old, as *Ezek.* 2. 2, 4. *Ezek.* 11. 1, 5. *Num.* 24. 2, 4. and divers other places. Thus Father, Sonne, and Holy-Ghoſt, are abſolutely, and definitively called **God**, without limitation, addition, or correction of ſpeech, (as Creatures are not) who though three Perſons, yet but one true ever-living God, of one and the ſame ſubſtance. *I, and my Father* (ſaith Chriſt) *are one*, John 10. 30. One in every thing, but in that wherein the oppoſition of relation diſtinguiſheth them. That our Saviour is one with the Father by identity of Eſſence, appeareth, 1. By his owne anſwer, *John* 7. 29. *I know him, for I am of him, and he hath ſent me.* 2. By the Jewes accuſation, for they did not challenge him for affirming himſelfe to be ſome Vice-gerent, or ſecond Prince, but for making himſelfe equall to **God**, John 5. 18. and that being *Man*, made himſelfe **God**, John 10. 33. which thing in both places is juſtified, and maintained by our Saviour. They are therefore one in Eſſence, will, and action, not in Perſon, as the Holy-Ghoſt is likewiſe one with Chriſt; and therefore you have Chriſt appearing in a *Viſion* to *John*, Rev. 1. 13. and deſcribed by *Iohn* in the beginning of all his ſeven Epiſtles to the *ſeven Churches*, as the

the Person that writeth to them, *Rev.* 2. 1, 8, 12, 18. *Rev.* 3. 1, 7, 14. Yet in the conclusion of all these seven Epistles, it was the *Holy Spirit* of *God*, that speaketh and writeth thus to the *Churches*, and whom they are commanded to heare: *Let him that hath eares heare what the Spirit saith to the Churches*, Rev. 2. 7, 11, 17. 29. *Rev.* 3. 6, 13, 22. Thus Father and Sonne are *one* and the holy Spirit and the Sonne *are one*; yea, all *three are one*, 1 John 5. 7.

## CHAP. XII.

### Κύριος, *or* Lord, *is a Name of God, ascribed to the Father, Sonne, and Holy-Ghost.*

Κύριος, by which the Septuagint Translation and the New Testament usually interprete the word *Jehovah*, which we translate *Lord*, Mat. 22. 43, 44. And thus there is but *one Lord*, 1 Cor 8. 6. Eph. 4. 6. and the *same Lord is over all*, Rom. 10. 12. 1 Cor. 12. 5. Where, although the holy Pen-men of the new Testament, when they speake personally of the Father, in his relation to Christ, they usually call the Father God, and the Sonne *Lord*: Yet when either they use these words, *God*, or *Lord*, essentially, you shall finde these Names oft changed, or used for each other, as *Rom.* 14. 6. *Rom.* 14. 11, 12: or if these Names be used Personally, as when the Father, or Sonne, are spoken of apart, not onely the Sonne, but also the Father and Holy-Ghost are so called; For this Name *Lord* is common to all three Persons. For,

First, the Father is *Lord*. Thus Christ, as man, giving thanks to his Father, said, *I thank thee, Father, Lord of*

*of heaven and earth*, Mat. 11. 25. Luk. 11. 21. And the Apoſtles in their prayer, *Act.* 4. 26. *The Rulers were gathered together againſt the Lord, and againſt his Chriſt.* And the Saints in their Doxologie, *Rev.* 11. 15. *The Kingdomes of the world are become the Kingdomes of our Lord, and of his Chriſt.* Yea, *Chriſt* and *Peter*, in their Sermons, (citing that place of *Pſal.* 110. 1. *The Lord ſaid to my Lord*, Mat. 21. 44. Mar. 11. 36. Luk. 20. 42 Act. 2. 32.) doe aſcribe this Name *Lord* to the Father and to the Sonne.

Secondly, the Sonne is *Lord*. He was ſo proclaimed by Angelicall Heralds. By *Gabriel*, an *Angel of the Lord* before his incarnation, *Luk.* 1. 17. By another *Angel* to the Shepheards, at his birth, *Luk.* 2. 11. where there is no leſſe then a whole *Chore* of this *heavenly Hoſt* aſcribing *glory to God*, and ſing an heavenly *Hymne* to his Majeſtie. He is likewiſe acknowledged ſo by *Zacharie*, Luk. 1. 76 by *Elizabeth*, Luk. 1. 43. by *John Baptiſt*, Joh. 1. 23 Luk. 3. 4. and that from a teſtimonie of the Prophet *Iſaiah*, which did prophetically proclaime him *Jehovah* Iſa. 40. 3. By *Peter* he is ſtiled, *Lord of all*, Act. 10. 36 But why doe I inſtance in more? Seeing that the holy Writers of the New Teſtament doe five hundred times at the leaſt (as ſome more punctually have obſerved) aſcribe this Name to Chriſt.

Thirdly, the Holy-Ghoſt is *Lord*, 2 Cor. 3. 17. *Now the Lord is that Spirit, and where the Spirit of the Lord is, there is libertie.* There the Holy-Ghoſt is ſtiled *Lord* and the *Spirit of the Lord*. He is *Lord*, of the ſame eſſence with the Father and the Sonne; and yet the *Spirit of the Lord*, as he proceedeth from them both. And the next Verſe may be read, *The Spirit of the Lord*, or, *the Lord the Spirit*: which, divers reading the new Tranſlation according to the Originall, noteth in the Margent. Againe, the Apoſtle in his prayer (as I ſhall more fully

ſhew hereafter) directed to the Holy-Ghoſt, ſtileth him *Lord*, 1 Theſſ. 3. 12. 2 Theſſ. 3. 5. *Mathew* likewiſe affirmeth that to be ſpoken of the *Lord* by the *Prophets*, Mat. 1. 22. which *Peter* affirmeth to be ſpoken of the *Holy-Ghoſt* by the *Prophets*, 2 Pet. 1. 21.

Although therefore the Apoſtle ſaith there is but *one Lord*, 1 Cor. 8. 6. Eph. 4. 5. and *Jude* calleth him the *onely Lord*, Jude 4. yet neither the Apoſtle *Paul*, nor the Apoſtle *Jude* excludeth the Father and the Holy-Ghoſt from being *Lord*: but they include them in the ſame Unitie of the Eſſence, being equall in Power, Majeſtie, and Glorie; and are all the *onely Lord*, though they be diſtinguiſhed in their Perſons: yet the Unitie and the Eſſence of their divine Nature, and Power, is not divided.

## CHAP. XIII.

### Father *is a Name of God, common to all three Perſons, though uſually aſcribed to the firſt.*

*Father*, is a Name we properly aſcribe to the Lord: firſt, in regard of his Creation of Men, and Angels, *Luk.* 3. laſt, *Job* 38. 7. ſecondly, in regard of his gubernation of the World, *Mat.* 6. 32. thirdly, in regard of his Regeneration of his Church, and People, *Iſa.* 64. 8. *Deut.* 32. 6. who is the cauſe of the being of all Creatures, and the well-being of his Church: though analogically, and improperly, it is given to theſe, who are under God the inſtruments of our being, *Eph.* 6. 2, 4. *Col.* 3. 21. yet not properly are they to be eſteemed Fathers, as God is, *Mat.* 23. 9. who is our *heavenly Father*, Mat. 6. 9. Mat. 5. 48. where the word *Father* is not to be reſtrained to the firſt Perſon, as it is when either all three Per-

ſons are expreſſed, as *Eph.*2.18. *Mat.*28.19. 1 *Joh.*5.7. *Gal.*4.6. or when the firſt Perſon is conferred with the ſecond, *Gal.*1.3. 2 *Cor.*1.3. *Col.*1.3. but it is to be underſtood eſſentially of the Father, the Word, and the Spirit.

Yea, the Name *Father* is not onely eſſentially communicated to all three Perſons, but alſo Perſonally aſcribed, in reſpect of us, either to,

Firſt, the firſt Perſon, who is not onely the *Father* of Chriſt, but alſo in him *our Father*, Joh.20.17. *I aſcend* (ſaith Chriſt) *to my Father, and your Father; to my God and your God:* which diminiſheth not, much leſſe doth it take away Chriſts Divinitie, but ſheweth the order that is in the three Perſons. The *Father*, who is firſt in order, and not in time, is uſually called by Divines, *Fons Divinitatis & Operationis*, the Fountaine of Divinitie and Operations; yet their Divine Oeconomie doth not ſhew any inequalitie in Perſons, but their order in working. And againe, Joh.17.1. *Theſe things ſpake Jeſus, and lift up his eyes to heaven, and ſaid, Father, the houre is come*, &c. God is Chriſts *Father* after a more excellent manner then he is called *our Father*. He is his *Sonne*, or the *Fathers Sonne of himſelfe*, Rom.8.3. his *owne Sonne*, or *proper Sonne*, Rom.8.32. his *onely begotten Sonne*, Joh.1.14,18. Joh.3.16,18. (as I have ſhewed.) And indeed, Chriſt is an *onely begotten Sonne:* firſt, according to his Divine Perſonalitie, he was *begotten* of his *Father* onely: ſecondly, in regard of his humane nature, he was his mothers onely begotten, he came from her onely: thirdly, in regard of both, he was an onely Sonne, he having no Brother: fourthly, becauſe *all that the Father hath is his*, Joh.16.15. But we are in and through him Children, by Creation, Regeneration, and Adoption. He is a *Sonne* by *nature*, we by *counſell*, Jam.1.18. Joh.1.13. And ſurely, were there no other argu-

ment,

ment, to prove the equality of nature of the *Father*, and of the *Sonne*, this were ſufficient to prove it, becauſe he is the *Fathers* proper *Sonne*, the *Sonne* of his *owne ſelfe*, his *begotten Sonne*, his *onely begotten Sonne*. For he that is God, cannot properly beget any other but him that is God.

Secondly, the ſecond Perſon, who although a Sonne eternally begotten of his *Father*, and ſo not a *Father* in reſpect of God, yet to us he is an *everlaſting Father*, Iſa. 9.6. and we are his *children*, by *adoption* and *regeneration*, Heb. 2. 13. Joh. 1, 12. who may ſay, haply with the Apoſtle, complaining of his former wretchednesſe, we were as men *borne out of due time*, 1 Cor. 15. 8.

Thirdly, The Holy-Ghoſt is our *Father*; He, together with the Father, and the Sonne, createth, regenerateth, and adopteth. We are by regeneration *begotten of God*, 1 Joh. 5. 18. And, *borne of the Spirit*, John 3. 6, 8. we are his *Children*, Pſal. 34. 10. and are *taught of God*, John 6. 45. And therefore the Lord Jeſus being to ſend the Holy-Ghoſt, who ſhould teach them *all things*, John 14.26. ſaith, he will not leave them *Orphans*, John 14. 16. Plainely ſhewing, the Holy-Ghoſt ſhould be their *Father*. Yea, ſo the Holy-Ghoſt promiſeth, 2 *Cor.* 6. 16, 18. *I will be a Father to you, and ye ſhall be my Sonnes and Daughters.* That he which maketh this promiſe to us, is the holy Spirit, appeareth out of the former verſes: For we are to him, that maketh this promiſe to us, *Temples*, and he it is that *dwelleth* in us: Now it is manifeſt we are *Temples of the Holy-Ghoſt*, 1 Cor. 6. 19. and he *dwelleth* in us, 1 *Cor.* 3. 16.

Though theſe be three ſubſiſtences, or Perſons, yet they be one in eſſence, ſubſtance, or nature, and to us one *Father*, Mal. 2. 10. O *Lord, thou art our Father*

(ſaith the Church of God) *Iſa.* 63. 17. That this was ſpoken of all the three Perſons, is manifeſt out of the fore-going verſes. 1. There was the Father, who led them, and put his *holy Spirit* in them, *Iſa.* 63. 11, 12. and who was *afflicted in all their afflictions*, Iſa 63. 9. Secondly, there was the Sonne, who is called the *Angel of his preſence*, who ſaved them, *Iſa.* 63. 9. Thirdly, there is the holy Spirit, who *led them*, Iſa. 63. 14. againſt whom they *rebelled*, and whom they *vexed*, Iſa. 63. 10. Although theſe are three, yet but one Lord, or *Jehovah*, and one *Father*. Who ſeeing he is our *Father*, let us carry our ſelves to him as *dutifull Children*: for ſo he requireth, *Mal.* 1. 6. *A Sonne honoureth his Father, and a ſervant his Maſter: If then I be a Father, where is mine honour? and if I be a Maſter, where is my feare, ſaith the Lord of Hoſts?*

## CHAP. XIV.

### Moſt High *is a Name of God, aſcribed to the Father, the Sonne, and the Holy-Ghoſt.*

HIgheſt, or *moſt high*, is a Name of God, who is the *moſt high over all the Earth*, Pſal. 83. laſt. and in the *Heavens*, Luke 2. 15. Albeit there cannot be two *moſt High*, which are eſſentially differing from each other; yet Father, Sonne, and Holy-Ghoſt, which differ perſonally, have this Name aſcribed to them, who are one, and the ſame *moſt High* God.

Firſt, the Father is the *moſt High*. So the Divell acknowledgeth, *Luke* 8. 28. And the Angel *Gabriel* profeſſeth, *Luke* 1. 32.

Secondly, the Sonne is the *moſt High*. *John Baptiſt*, who

who was the *fore-runner* of Chriſt, is ſaid to be the *Prophet of the moſt High, to prepare his way before him*, Luke, 1. 76.

Thirdly, the Holy-Ghoſt is the *moſt High*. The Lord Jeſus being to be conceived (as we acknowledge in the Creed, by the powerfull operation of the Holy-Ghoſt, the Angel anſwereth *Mary*, who demanded of him, how ſhe ſhould *conceive*, that *knew no man*, Luke 1. 35. *The Holy-Ghoſt ſhall come on thee, and the power of the moſt High ſhall over-ſhadow thee.* Moreover, that which *Iſaiah* calleth a *rebelling* & *vexing of the* Spirit, Iſa. 36. 10. and Steven, a *reſiſting of the Holy-Ghoſt*, Act. 7. 51. and the Author to the *Hebrews*, a *tempting, and grieving him*, Heb. 3. 7, 9. the Pſalmiſt affirmeth it to be a *tempting* and *provoking the moſt High*, Pſal. 78. 56. The Holy-Ghoſt being *moſt High*, whom they *tempted*, whom they *provoked*; Yea, he that inſpired *Balaam*, was the Spirit *of God*. So *Moſes* ſheweth, *Num.* 24. 2. *The* Spirit *of God came upon him*, even him *Balaam* ſtileth the *moſt High*, Num. 24. 16.

*Oh, let us be glad, and rejoyce in the Lord, and ſing praiſes to his Name, who is the moſt High*, Pſal. 9. 2. *who is the moſt High for evermore*, Pſal. 92. 8. Even to the Father, the Sonne, and the Holy-Ghoſt, let u give praiſe.

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## CHAP. XV.

### Lord God *is a Name aſcribed to the Father, to the Word, and to the Spirit.*

*Lord God* is a Name peculiar to him, who is the Supreame Majeſtie of heaven and earth, 2 *Kin.* 19. 19. *Thou art the Lord God, thou only.* Though this

Name

Name be given onely to God, who is one: yet this one God is diſtinguiſhed into three Perſons.

Firſt, the Father is *Lord God*. *Daniel* praying to the Father, to be *heard for Chriſts ſake*, Dan. 9. 17. aſcribeth to him this Name of the *Lord God*, Dan. 9. 3. And the Angel *Gabriel* ſpeaking of Chriſts Oeconomicall Kingdome committed to him, as God and Man, the Head and King of his Church, ſaith, *Luke* 1. 32. *The Lord God ſhall give unto him the throne of his Father David.* Beſides, the Holy-Ghoſt is oft called the *Spirit of the Lord God*, as Iſa. 61. 1. Iſa. 48. 16. Joel 2. 27, 28. who was the *Spirit of the Father*, Mat. 10. 20.

Secondly, the Sonne is *Lord God*. *Thomas* ſo acknowledged him, *Joh.* 20. 28. *My Lord, and my God*: the Angel *Gabriel* doth ſo ſtile him; for it was Chriſt, *John* was to goe *before*, Mar. 1. 2. Lu. 1. 76. who was to goe *before* him, who was the Lord God, *Luke* 1. 16, 17. *John* ſo calleth him. *The Lord God of the holy Prophets ſent his Angel*, Rev. 22. 6. It was the Lord Chriſt who ſent his *Angel* to *John*, Rev. 22. 16. Rev. 1. 1. God promiſeth to ſave *Iſrael* by the *Lord* their *God*, Hoſ. 1. 6. That this was the Lord Jeſus, is manifeſt; for whomſoever the Father ſaveth, he ſaveth by Chriſt. *No man commeth to the Father, but by him*, Joh. 14. 6. neither is there *ſalvation* in any other, *Act.* 4. 12. He was raiſed unto Iſrael a *Saviour*, Act. 13. 23. Moreover, the Holy-Ghoſt is called the *Spirit of the Lord God*, Joel 2. 27, 28. who was the *Spirit of Chriſt*, Gal. 4. 6 Rom. 8. 9.

Thirdly, the Holy-Ghoſt is *Lord God*. The *Spirit* which entred into *Ezekiel*, Ezek. 2. 2. Ezek. 11. 1. and ſpeaketh by him, was the *Lord God*, Ezek. 2. 4. Ezek. 11. 5. He it was that *ſpake* in and by the Prophets, *Nehem.* 9. 30. *Num.* 11. 29. *Act.* 28. 25. *Act.* 1. 16. which by *Zachary* is ſo ſtiled, *Lu.* 1. 68. with *Lu.* 1. 70.

So

So you may ſee, the onely *Lord God* is the Father, the Sonne, and the Holy-Ghoſt.

## CHAP. XVI.

### Lord God Almighty, *is a Name aſcribed to the Father, to the Sonne, and to the Holy-Ghoſt.*

*Lord God Almighty* is a Name given to God, in regard of his protection over his Church and people, and alſo of the deſtruction of his and their enemies. There can be but one *Lord God Almighty*, but he is diſtinguiſhed into three Perſons, or ſubſiſtences, which is ſo called.

Firſt, the Father is *Lord God Almighty*, who with the Sonne and Holy-Ghoſt is uſually ſo ſtiled in the *Revelations*, Revel. 11. 17. Rev. 15. 3. Rev. 16. 7. Rev. 19. 6. I know ſome expound ſome of theſe places perſonally of the Father, others expound them perſonally of the Sonne: But I rather take them eſſentially, as ſpoken of the Father, Sonne, and Holy-Ghoſt; neither is the Father onely ſo ſtiled; But,

Secondly, the Sonne is *Lord God Almighty*, Rev. 1. 8. (ſo *Pagnine* rendreth it, and alſo other Greek and Latine Copies. That this is ſpoken of the Sonne, the words before and after ſhew, it being interpoſed between a double deſcription of Chriſt: Firſt, of his Names and Offices: Secondly, of his glorious Majeſtie appearing to *John* in a *Viſion*, as is laid down to us with its circumſtances from the ninth verſe to the end of that Chapter.

Thirdly, the Holy-Ghoſt is *Lord God Almighty*. So *Paul* ſheweth, 2 *Cor.* 6. 16, 17, 18. it being the Holy-

Ghost that there speaketh: first, it is He, who is in the *faithfull*, as in his *temple*, 1 Cor. 6. 19. secondly, He *dwelleth* in them, *Rom.* 8. 11. thirdly, He likewise maketh a *Covenant*, to be their God, and they shall be his *people*, Jer. 31. 33. with Heb. 9. 15, 16.

Albeit the Father, the Sonne, and the Holy-Ghost are *Lord God Almightie*, yet are they not three Lords, or three Gods, or three Almighties, but one *Lord God Almightie*.

## CHAP. XVII.

### Great God, *is a Name ascribed to the Father, to the Sonne, and to the Holy-Ghost.*

*Great God*, is a Title peculiarly attributed to the Lord: *He is a great God above all gods*, 2 Chron. 2. 5. there being *none so great a God as our God*, Psal. 77. 13. Psal. 86. 8. even his enemies being *Judges*, Ezra 5. 8. who stile him the *great God*. This Name, some who *deny the Lord that bought them* (as *Peter* speaketh, 2 *Pet.* 2. 7.) *to be God*, doe peculiarly give to the Father, stiling him, in opposition to the Sonne and Holy-Ghost, the *great God*; when as they are of one Power, Majestie, Glory, and Essence with him.

First, the Father is stiled the *great God* by *Daniel*, Dan. 9. 4. who prayed to the *Lord*, the Father of our *Lord*, (as the sonne of *Syrach* speaketh) *Ecclus* 51. 14. who beseecheth God to *heare him for the Lords sake*, Dan. 9. 17.

Secondly, the Sonne is stiled the *great God* by *Paul*, Tit. 2. 13. looking for that *blessed hope*, and the *glorious appearing* of the *great God*, and *Saviour*, Jesus Christ. First, the Lord Christ is that *blessed hope*; He is the

*hope*

*hope of Iſrael*, Act. 28. 20. and alſo him, in *whom the Gentiles truſt*, Rom. 15. 12. Secondly, Ἐπιφάνεια (as *Zanch. Piſcat. Beza* ſhew) is wholly and alone attributed to Jeſus Chriſt in the New Teſtament. Thirdly, if by *great God* ſhould be underſtood God the Father, and *Saviour* onely have relation to Jeſus Chriſt; then there ſhould be a double Article in the Greeke, to diſtinguiſh them: but here is onely one ſingle Article, which pointeth out one onely ſubject, even the Lord Jeſus, to whom theſe belong. Wherefore, if Jeſus Chriſt were not God by Nature, but onely by Office, as ſome blaſphemouſly affirme, he had not beene a *great God*.

Thirdly, the Holy-Ghoſt is ſtiled a *great God*: ſo ſaith the Pſalmiſt; *The Lord is a great God*, Pſal. 95. 3. That this was the Holy-Ghoſt, the Apoſtle ſheweth, by citing that following part of the Pſalme, as ſpoken of him, *Heb.* 3. 7. He is the *great God*, whom he introduceth ſpeaking, which was the *Holy-Ghoſt*.

But if this Verſe be not ſpoken Perſonally of him, but eſſentially of God, yet this Title is due to him, as he is one with the Father and the Sonne; and even ſo in that and other places, (where the Name of God is taken eſſentially) it is to be referred to him, together with the Father and the Sonne.

## CHAP. XVIII.

### Great King, *is a Name of the Father, and of the Sonne, and of the Holy-Ghoſt.*

*Great King*, is a Title properly aſcribed to the Lord; *who is the bleſſed and onely Potentate, the King of Kings, and Lord of Lords*, 1 Tim. 6. 15. and

is God *alone of all the Kingdomes of the Earth*, 2 Kin. 19. 15. Iſai.37.16. God challengeth this title, *Mal.* 1. 14. *I am a great King, ſaith the Lord of Hoſts*; yet this onely *great King*, who is God *alone of all Kingdomes*, is,

Firſt, the Father, he is a *great King*, Mat.5. and hath a great *Kingdome*, Mat.26.29.

Secondly, the Sonne, he is *King of Kings, and Lord of Lords*, Rev.17.14. It is his *Name*, Rev. 19. 16. He is the *King of Iſrael*, Joh.12.15. Zac.9.9. Pſal.45.5,11, 13,15. who hath an *eternall Throne*, a *Scepter*,, an *Anoynting*, a *Kingdome*, Heb.1.7,8. who reigneth as a Conquerour, in regard of his Victories, over Sinne, Death, Hell, Antichriſt, and all his enemies: It being the honour of earthly Kings to rule over their Subjects with a golden Scepter, to ſhew their riches; But it is the honour of the Lord Jeſus, to rule over his enemies with a *Rod of iron*, Rev.2.27. Pſal.2.9. to manifeſt his power and ſtrength.

Thirdly, the Holy-Ghoſt is a *great King*, Pſal.95.3. with Heb.5.7. as I ſhewed afore, who appointeth his inferiour *Officers* in the *Church*, Act.13.2. Act.20.28. and who maketh *Lawes* for his *people*, Act.15.28.

Yea, Father, Sonne, and Holy-Ghoſt are one *King*, Rev.11.17. *John* treating both of the Lord; and of Chriſt, doth adde, ſpeaking as of one; *He ſhall reigne*. They have one Throne, which is confirmed unto us by the mouth of two Evangelicall Prophets; the Prophet *Iſaiah* in the Old Teſtament, and the Evangeliſt *John* in the New.

Firſt, *Iſaiah ſaw the Lord of Hoſts ſitting on a Throne*, Iſa.6.1. whom in the fifth verſe he ſtileth a *King*, which did ſend *Iſaiah* to the people of the Jewes; which was not onely the *Father* which did ſend *Iſaiah*, but the Sonne alſo, *Iſa.*43.16. and ſo *John* affirmeth, *Ioh.* 12. 40,41. *Theſe things ſaid Iſaias, when he ſaw Chriſts glory*,

glory, and ſpake of him, yet the Holy-Ghoſt alſo ſent, and ſpake by him, *Iſa*,48.16. and *Paul* witneſſeth it, *Act.* 28.25. *Well ſpake the Holy-Ghoſt by Iſaiah the Prophet.*

Secondly, *John* deſcribeth Gods *Throne*, Rev. 4. Rev.5. where is not onely God the Father, but alſo the Sonne our Redeemer, who is ſtiled a *Lambe*, who is ſaid to be in the *midſt of the Throne*, Rev. 5. 6. even equall with the Father. And the Lambe being there, the Holy-Ghoſt alſo muſt be there. For the Holy-Ghoſt, called the *ſeven Spirits*, is the *ſeven Eyes* of the Lambe, *Rev.* 5.6. which is in the *midſt of the Throne* with the Father, *and whoſe Throne it is with the Father*, Rev.22.1,3.

## CHAP. XIX.

### *The* God of Iſrael, *was the Father, the Sonne, and the Holy-Ghoſt.*

*THe God of Iſrael* is a Name which the Lord is oft pleaſed to aſſume to himſelfe, *Iſai.*45.3. and is ſo called of his *Church and people*, Act. 13.17. He is ſo called in two reſpects. Firſt, in regard of his love towards them, they being his *peculiar encloſure*, taken out of the *Commons* of the *world*, Deut.7.6. Secondly, in reſpect of his ſervice, which he expecteth from them, and they willingly give to him. God will *reigne* over the *wicked* in ſpight of all their oppoſitions, *Pſal.*99.1. But he ruleth over the faithfull in his *Church* more eſpecially, that *willingly offer themſelves*, Judg.5. 9. This title diſtinguiſheth the true God from falſe, the Lord *Jehovah* from Idols and Devils.

This Name in holy Scripture is aſcribed to,

First,

Firſt, the Father he is the *God of Iſrael*, Act. 3. 12, 13. *Ye men of Iſrael, the God of Abraham, the God of Iſaac, and the God of Jacob, the God of our Fathers hath glorified his Sonne Jeſus:* The Father of Chriſt, was the God of the Fathers of the Iſraelites, the *God of Iſrael.*

Secondly, the Sonne, he is the *God of Iſrael.* So the Angel intimateth to *Zachary*; *Many of the Children of Iſrael ſhall John turn to the Lord their God: And he ſhall goe before him in the* Spirit *and power of Elias*, Luke 1. 16, 17. whom did *John* goe before, but Chriſt, whom the Angel calleth the *Lord God of Iſrael?* Mal. 3. 1. Mar. 1. 2. Luke 1. 76. Luke 7. 27. who was alſo the *King of Iſrael*, Joh, 12. 13. The Prophet *Zephany* maketh them equivalent one to the other, *Zeph.* 3. 15. And *Ananias*, an Iſraelite, acknowledgeth to *Paul*, *the Lord God of our Fathers hath choſen thee.* That this was the Lord Jeſus *Ananias* affirmeth, *Act.* 9. 17. *The Lord (even Jeſus, that appeared unto thee in the way) hath ſent me unto thee*; and *Paul* giveth thanks to Chriſt for chooſing him, 1 *Tim.* 1. 12. Yea, the Lord Chriſt that appeared to *Moſes*, and is called *an Angel*, Act. 7. 30, 34. who was the Angel of the *Covenant*, Mal. 3. ſtileth himſelfe *the God of Abraham, the God of Iſaac, and the God of Jacob*, Exod. 3. 6. He it was that ſent his Angel to *John*, who was the Lord God of the *Prophets*, Rev. 22. 6. which were of Iſrael, for ſo he affirmeth, *Rev.* 22. 16.

Thirdly, the Holy-Ghoſt is the *God of Iſrael*, he who *ſpake by the mouth of all the Prophets*, Luke 1. 70. was the *God of Iſrael*, Luke 1. 68. That this was the Holy-Ghoſt, is evident, 2 *Pet.* 1. 21. 1 *Pet.* 1. 11. *Eph.* 3. 5. *Act.* 1. 16. *Act.* 28. 25. who *ſpake by the Holy-Ghoſt*, 2 Sam. 23. 2. who was the *God of Iſrael*, 2 Sam. 23. 3. The Spirit of the Lord being called the *God of Iſrael.*

And

And indeed, Father, Sonne, and Holy-Ghoſt, which brought *Iſrael* out of Egypt (as I ſhall ſhew) is the *God of Iſrael*: He being their *God*, Exod. 20. 2. *that brought them out of Egypt*; *Jehovah Elohim*, Deut. 5. 6. Exod. 20. 2. *The* Lord *thy Gods*, one Name of God being ſingular, and the other plurall.

Thus you ſee, Father, Sonne, and Holy-Ghoſt have the Names of God definitively and abſolutely predicated of them. And as *Irenæus*, who lived long before the Councell of Nice, obſerveth in his third Booke, *Cont. Hæreſ. Cap. 6. Neque Dominus, neque Spiritus Sanctus, neque Apoſtoli eum, qui non eſt Deus, definitivè & abſolutè Deũ nominaſſent in aliquando niſi eſſet verus Deus.* Neither the Lord nor the Holy-Ghoſt, nor the Apoſtles would have ever called him God, which is not definitively and abſolutely God, and unleſſe he were the true God. And indeed, he that is a diligent reader of the Scriptures, ſhall not finde any Name or Names of God aſcribed to the Creature, without ſome addition, limitation, or correction of ſpeech: by which it may eaſily be diſcerned, that they are not truly God, to whom when the Name of God is aſcribed, yet is ſo limited, is ſo reſtrained; ſeeing that Father, Sonne, and Holy-Ghoſt is the *God of Iſrael*. Oh let us give to the Lord alone, the honour due to his Name, and let us conclude with the Pſalmiſt, *Pſal.* 41. laſt. *Bleſſed be the Lord God of Iſrael, from everlaſting to everlaſting, Amen*, and *Amen*.

*The*

# *The ſecond Booke.*

## The Attributes of God are equally aſcribed to the Father, to the Sonne, and to the Holy-Ghost, *in the Scriptures.*

### CHAP. I.

*The Scriptures manifeſt the Sonne and Holy-Ghoſt to be God, equall with the Father, by aſcribing to them equally with the Father, ſuch Attributes as are proper to God.*

THeſe who have the incommunicable Properties of God, even as the Father hath, are truly God, equall with the Father.

But the Sonne and Holy-Ghoſt have the incommunicable Properties (or Attributes) of God, even as the Father hath.

Therefore, the Sonne and Holy-Ghoſt are truly God, equall with the Father.

The *Major* Propoſition is evident, and needeth no proofe.

The *Minor* I ſhall prove by particulars, and ſhall ſhew, that Father, Sonne, and Holy-Ghoſt are co-equall; and 1. *One*, 2. *Eternall*, 3. *Omnipreſent*, 4. *Omnipotent*, 5. *Omniſcient*, 6. *Incomprehenſible*, 7. *Moſt wiſe*, 8. *Moſt free*, 9. *Moſt holy*, 10. *Good*, 11. *Gracious*, 12. *True*, 13. *Living*.

13. *Living*, 14. *Glorious*, 15. *Bleſſed Lord God*: though diſtinguiſhed from each other by their Perſonall Relations, and Properties, as alſo by that Order, in which they co-worke.

## CHAP. II.

### *The Father, the Sonne, and the Holy-Ghoſt, are* One.

TO be *One*, is moſt proper to *God*, Deut.6. 4. 1 Tim. 2, 5. 1 Sam. 2. 2. Deut. 4. 39. The Unitie that is in the God-head, is of all other the greateſt; God being eſpecially *one* in eſſence: He is *Uniſſimus*, *moſt one*, as the Schooles ſpeake. Though therefore the Father and the Sonne are diſtinct from each other by their Relations yet are they *one*, Joh. 10. 30. yea, *one* in every thing, but in that which their Relations diſtinguiſheth them. And as the Father and Sonne are *one*, ſo likewiſe the Sonne and the Spirit are *one*. When it was Chriſt who writeth and ſpeaketh to the *ſeven Churches*, Rev. 2. Rev. 3. yet theſe writings and ſayings were from the *Spirit*. And therefore, though in the beginning, or Preface, Chriſt is deſcribed as the *writer*, as the *ſpeaker*; yet in the Epilogue and concluſion of the ſame Epiſtles, the *Spirit* is introduced, as the Author and inditer of them: *He that hath an eare, let him heare what the Spirit ſaith to the Churches.* Surely, the reaſon is, what Chriſt ſpeaketh, the Spirit ſpeaketh: the Holy-Ghoſt receiveth of Chriſt, and of the Father, and ſheweth *unto men*, Joh. 16. 14, 15. They are *one* in Eſſence, Will, and Action; what the *one doth*, the *other doth likewiſe*, Joh. 5. 19. *There are three that beare record in heaven, the Father, the Word, and the Holy-Ghoſt, and theſe three are one*, 1 Joh. 5. 7. As Relatives

latives they cannot be *one*, but as they ſubſiſt in one and the ſame eſſence, ſo they are *one*. Abſolutely they therefore are *one*, though relatively they are *three*. Neither are there (as *Athanaſius* ſheweth) three Fathers, but *one Father*, Eph. 4. 6. 1 Cor. 12. 6. 1 Cor. 8. 6. Not three Sonnes, but *one Sonne*, 1 Cor. 8. 6. 2 Cor. 11. 4. 1 Cor. 12. 5. Nor three Holy-Ghoſts, but *one Holy-Ghoſt*, 2 Cor. 11. 4. 1 Cor. 12. 4, 11. It is *one and the ſame Spirit who worketh all*; and, *Eph.* 2. 18. it is *one Spirit by whom we have acceſſe in Chriſt to the Father*.

## CHAP. III.

### *Father, Sonne, and Holy-Ghoſt, are* Eternall.

*Eternitie* is an eſſentiall Propertie of God, and is incommunicable to a Creature. Firſt, ſome things there be, which have not a beginning, yet have an end; as Gods Decrees, which he from all *eternitie* decreed to be fulfilled in *time*, Eph. 1. 4. Tit. 1. 2. 2 Tim. 1. 9. Secondly, ſome things there are, which have both a beginning, and an ending; as all ſublunarie Creatures, except *Man*, 1 Pet. 4. 7. Thirdly, ſome things there are, which had a beginning, and have no ending, as *Angels*, Col. 1. 16. Joh. 1. 3. And the Soules of men, which likewiſe had a *beginning*, Gen. 2. 7. Zach. 12. 1. yet are *immortall*, Mat. 22. 30. Onely the Lord hath neither beginning, nor ending; Time being the meaſure of the Creature, not of the Creator. He inhabites *Eternitie*, Iſa. 57. 15. His *wayes are everlaſting*, Hab. 3. 6. He is *God from everlaſting to everlaſting*, Pſal. 90. 2. He is not onely before the Creature, but before the making of it; from an everlaſting before, to an everlaſting after it: Or, if you will, God is not onely from everlaſting to

everlaſting, in regard of himſelfe, but alſo in reſpect o
his Church, and people. He is from everlaſting before
by predeſtination to an everlaſting; after, by glorifica
tion. He is the King of *ages* and *times*, 1 Tim.1.17. ru
ling them, and diſpoſing of them according to his own
will and pleaſure. He is the King of *Eternitie*, Jer.10
10. He is the firſt and the laſt, and beſides him there i
no *God*, Iſai.44.6. Iſai.41.4. He is the *eternall God*, Gen
21.33. His *Name* is *for ever*, Pſal.135.13. Thus,

Firſt, the Father is *eternall*; and in this regard he i
ſtiled, *he which is, and which was, and which is to come*
Rev.1.4.

Secondly, the Sonne is *eternall*; he hath the ſam
titie aſcribed to him, *which is, and which was, and which*
*is to come*, Rev.1.8. He is *Alpha, and Omega, the firſt*
*and the laſt*, Rev.1.11. Rev.22.13. Rev.2.8. Rev.1.17
Who is the firſt, though not the firſt alone, becauſe th
Father is with him. He is *the beginning & the ending*, Re
22.13. He is the *everlaſting Father*, Iſai.9.6. who thoug
born in *Bethlehem*, in regard of his humanitie; yet in re
ſpect of his Divinity, his *goings forth hath been from of old*
*from everlaſting*, Mich.5.2. Or as the Originall will bear
it, *from the dayes of eternitie*. His *Kingdome is everlaſting*
Iſai.9.7. Luk.1.33. Rev.11.15. His *Throne is for ever*
*and ever*, Heb.1.8. Pſal.45.7. He is *without beginning*
*or ending*, Heb.3.7. He *liveth for ever*, Rev.1.18. Heb
7.25. He is *before all things*, Col.1.17,18. He is *eter-*
*nall life*, 1 Joh.5 20. 1 Joh.1.2. As he is the Sonne o
Man, he is a *Prieſt after the order of Melchizedeck*, Heb
7.15. But as he is the Sonne of God, *Melchizedeck* i
ſaid to be like unto him, that abideth a *Prieſt continual-*
*ly*, Heb 7.3. The heavens and all other creatures ſhall
faile, but his *yeares faile not*, Heb.1.12. Yea, the Jewes
knew that the *Meſſiah* muſt be *eternall*, John 12.34.

John

*John* the Evangeliſt proveth the *eternitie* of Chriſt.

Firſt, becauſe he had his being before any creature was *created*, 1 Joh. 1. 12.

Secondly, becauſe he was begotten of the *Father*, Joh. 1. 18. Joh. 3. 16. he was not created, not made as creatures are: and *John Baptiſt* ſheweth Chriſt to be *after him*, yet *before him*, Joh. 1. 30. *After him* in his Humanitie, yet *before him*, in regard of his divinitie. Yea, the beloved Diſciple *John* ſpeaking of Chriſt, he repeateth (*was*) foure times, *Joh.* 1. 1, 2. *In the beginning was the Word, and the Word was with God, and that Word was God: The ſame was in the beginning with God.* He *was, was, was, was*; where can wicked blaſphemers ſhew he *was not*?

Thirdly; the Holy-Ghoſt is *eternall*. He is the *eternall Spirit*, Heb. 9. 14. and *the everlaſting God*, which gave *Commandements* by the *Prophets*, Rom. 16. 26. That this was the Holy-Ghoſt, is manifeſt; For he *ſpake* and *commanded* by them, 2 *Pet.* 1. 21. *Eph.* 3. 5. *Nehem.* 9. 30. *Iſai.* 6. 9, 10. with *Act.* 28. 25, 26. 2 *Sam.* 23. 2. he *abideth* with the *faithfull for ever*, John 14. 16.

The Father, the Son, and the Holy-Ghoſt are conſubſtantiall, coeternall, of one and the ſame Subſtance, Eſſence, and Nature, being one *eternall Lord God*, which hath being in, and by himſelfe alone. There cannot be more *infinites*, nor more *eternals*, then *one*; as God is, who is one in eſſence, though diſtinguiſhed into three Perſons, Father, Sonne, and Holy-Ghoſt; which are not before or after each other, in regard of any prioritie of Nature, Honour, or Time, but onely in Order, who are before or after each other, onely in order of ſubſiſting, and working. Thus the Father is before the Sonne in order, who is *begotten* of his Father, and *doth nothing* but what he *ſeeth the Father doe*, Joh. 5. 19. And the Father and the Sonne before the Holy-Ghoſt

in order, who *proceedeth from them*, Joh. 15. 26. and who *speaketh not of himselfe*, Joh. 16.13. but *receiveth* of the Father, and of the Sonne, and sheweth that unto the *faithfull*, Joh.16.14,15. that neither is the Sonne before or after the Father in time, neither is the Holy-Ghost after either of them, but being Relatives, are together by nature.

## CHAP. IV.

### *The Father, the Sonne, and the Holy-Ghost are* Omnipresent.

*Omnipresency*, is a propertie peculiar to God; he is ever with us, ever before us, he alwayes overseeth us, though our eyes see him not. His essence is immeasurable. He filleth all *places*, Act.7.49. 1 Kin. 8. 27. Isai.66.1. He is a *God at hand*, and a *God afarre off*, Jer.23.23. God alone is *every where*, Psal. 139. 8, 9. Amos 9.2 3,4. He is not in *loco definitivo*, in any place definitively, as Angels are; much lesse is he in *loco circumscriptivo*, in any place circumscriptively, as corporeall creatures are: But he is every where present, whom the *Heaven of Heavens cannot containe*, 2 Chron. 6. 18. He is in Heaven, reigning in Glory, and Majestie; He is in earth, ruling by his power and providence: he is in Hell, tormentig nwith his wrath and justice.

First, in regard of all Creatures, the immensitie and greatnesse of God is seene *working in*, and *by them*, Act. 17.28. and *present* with them; And so,

First, the Father is *present* in all places: his *eyes* are upon the children of men; and he heareth the *prayers* of his *servants* in *all places*, Joh.16.23. he *dwelleth* in the *faithfull*, Joh.14.23.

Secondly,

Secondly, the Sonne is *preſent* in all places: when he was on earth, in regard of his humanitie, was alſo in *heaven*, in regard of his Divinity, *Joh.*3.13. And, now, though aſcended into *heaven*, in regard of his *humanitie*, Act. 1.9,10,11. Act.7.55. yet in regard of his *Divinitie*, he is ruling by his power both in *heaven* and in *earth*, and in all *places* under the *earth*, Phil. 2. 10. *The Lambe who is in the midſt of the Throne, and of the foure Beaſts, and in the midſt of the Elders*, Rev. 5. 6. yet alſo walketh in the midſt of the *ſeven Golden Candleſticks*, Rev.2.1. yea, where *two or three are gathered together*, he is in the *middeſt of them*, Mat.18.20. he is with all the *faithfull* to the *end of the world*, Mat.28. 20. yea, he *dwelleth in them*, Epheſ.3.17. And ſurely, where God the Father is, he is in the unity of the eſſence with him, *Joh.* 1.1. being *in the Father*, and the Father *in him*, Joh. 14. 10,11. *filling all things*, Epheſ. 4. 10. At his aſcenſion, he *aſcendeth where he was before*, Joh. 6. 62. he *aſcended* with his bodie into heaven, where he was before in his *Deitie*, Joh1.18.

Thirdly, the Holy-Ghoſt is likewiſe *every where*. David demandeth, *whither ſhall I goe from thy Spirit? lo, whither ſhall I goe from thy preſence?* Pſal.139.7. Thus the Spirit with the Father and the Sonne, are preſent every where; The Holy-Ghoſt abideth at all times, and in all places of the earth, in the hearts of all *faithfull men*, Joh. 14. 16,17. he remaineth amongſt the *people of God*, Hag.2.5. He *dwelleth in them*, Rom.8.11. Rom.8.9. 2 Tim.1.14. 1 Cor.3.16. the *beleevers* are his *Temples*, 1 Cor.6.19. this one and the ſame *Spirit* worketh all gifts, and all graces, in all the *faithfull*, 1 Cor. 12. 11. 2 Cor. 11. 4. and is in all the hearts of the *faithfull*, Gal.4.6. and abideth in them for ever, *Joh.* 17. 16. 1 *Joh.* 2. 27. yea, the *Spirit of the Lord filleth the World, and containeth all things*, Wiſd.1.7. he *proceedeth* both *from the* Father

*and the Sonne*, Joh. 15. 26. Joh. 16. 7. and is with them, which are mutually at the *right hand* of each other, *Pſal.* 110. 1, 5. *he* being *alwaies* where *they are*, Pſal. 139. 7. *David* joyneth Gods preſence and his Spirit together. The *Father and the Sonne being one in another*, Joh. 10. 38. and *he in both*, and *they in him*, Zac. 7. 12. he is the *Lambes eyes who is in the midſt of the Throne*, Rev. 5. 6. he is *before the Throne*, Rev. 4. 5. and, *ſent forth into all the earth*, Rev. 5. 6.

That which **Didymus** *Alexandrinus*, in *Lib. de Spirit. Sanct.* writeth, is notable. *Ipſe Spiritus Sanctus, ſi una de creaturis eſſet, duntaxat circumſcriptam haberet ſubſtantiam, ſicut univerſa, quæ facta ſunt: nam etſi non circumſcribantur loco & finibus inviſibiles creaturæ, tamen proprietate ſubſtantiæ finiuntur: Spiritus autem* Sanctus, *quum in pluribus locis ſit, non habet circumſcriptam ſubſtantiam.* The Holy-Ghoſt, if he were a Creature, he would have a circumſcribed ſubſtance, as all Creatures have; for although Angels and Spirits are not circumſcribed with place, and bounds; yet they are bounded with the proprietie of their ſubſtance: but the Holy-Ghoſt being in ſeverall places, he hath not a circumſcribed ſubſtance.

Secondly, in regard of his Church, in which God ruleth more eſpecially, as in his Kingdome, and dwelleth more particularly, as in his owne houſe, *who is above all, and through all, and in all*, Eph. 4. 6. And thus, without appropriation to any Perſon, the Holy Trinitie is *over all*, in regard of the excellencie of his glory; *through* all, in reſpect of the gifts of his Majeſtie; and *in all*, in the preſence of his dignitie: Or, if you will, in reference to all three Perſons.

Firſt, the Father is *all in all*, 1 Cor. 15. 28. God is *all in all*; he is *all*, as the firſt cauſe, and working in us *all*, as in the ſecondary cauſes.

Secondly,

Secondly, the Sonne is *all in all*, Col. 3. 11. Chriſt is *all* & in *all*; & as *John Baptiſt* ſpeaketh with a reduplication, *Joh.* 3. 31. is *above all*, yea, he *filleth all in all*, Eph. 1. 23.

Thirdly, the Holy-Ghoſt is *all in all*, 1 Cor. 12. 11. *All theſe worke, that one and the ſame Spirit, dividing to every one ſeverally as he will.* He is the *incorruptible Spirit*, that is *in all*, Wiſ. 12. 1. *all Beleevers* receive one and the ſame *Spirit*, 2 Cor. 12. 4. There cannot be many infinites, which are preſent in all places, for the infiniteneſſe of one would hinder the infiniteneſſe of another, if they were not one and the ſame eſſence. But Father, Sonne, and Holy-Ghoſt being preſent in all places, are conſubſtantiall: in eſſence one, and the *ſame* infinite Lord God, *which worketh all in all*, 1 Cor. 12. 6. which are mutually in each other (as Chriſt ſpeaketh) *the Father in me, and I in him*, Joh. 14. 11. and the Holy-Ghoſt, who is the *Spirit of the Father*, Mat. 10. 20. Rom 8. 11. and the *Spirit of his Sonne*, Gal. 4. 6. Rom. 8. 9. Phil. 1. 19. 1 Pet. 1. 11. and *proceedeth from both*, Joh. 15. 26. and is of *both*, 1 Cor. 2. 12. called the *Spirit of Elohim*. Gen. 1. 2. Gen. 41. 38. Num. 24. 2. to note the plurality of Perſons from whom he proceedeth, being in both, even as the *Spirit of man* is in *man*, 1 Cor. 2. 11. and that not onely in the Father, but alſo in the Sonne: and therefore he is ſtiled the *eyes of the Lamb*, Rev. 5. 6. *which is in the midſt of the Throne, and yet ſent forth into all the earth*: where therefore the one is, the other is, and what the one worketh, the other worketh likewiſe.

Oh that men would conſider this *omnipreſence* of God! to wicked men it might be a Bridle, to ſtop their courſe in Sinne, that they *runne not into all exceſſe of riot*, 1 Pet. 4. 4. to conſider that God is *preſent* with them; he that is their *Judge*, beholdeth them and their actions: and to good men it would be alſo a Staffe, to

ſupport them in all their ſoule-afflicting tentations; that God knoweth their *works*, Rev. 2. 1, 2. who is not *unrighteous, to forget their work and labour of love*, Heb. 6. 10.

## CHAP. V.

### *The Father, the Sonne, and the Holy-Ghoſt are* Omnipotent, *or* Almighty.

*Omnipotencie* is an eſſentiall propertie of God, it is one of his Names, *Gen.* 17. 1. He nameth himſelfe to *Abraham*, the *Almightie God*; power being eſſentially in God, he is not onely called *Almightie*, but *power*, Mar. 14. 62. He hath power and ſufficiencie of himſelfe, and he giveth power and ſufficiencie to all things: there is a two-fold power in God. Firſt, an abſolute power, whereby God is of Himſelfe able to *doe all things*, that are not contradictorie, *Mat.* 3. 9. Secondly, there is an actuall or limited power, a power which is *limited* by Gods will, *Gen.* 19. 22. The Lord can doe more by his abſolute power, then he will doe by his limited power. A creature may will more, then he can doe; but the Creatour can doe more then he will; he taketh away, who can hinder him? who will ſay unto him, *what doeſt thou?* Job 9. 12. *what God is there in heaven, or in earth, that is able to doe according to his works, or according to his might?* Deut. 3. 24. he *doth what he will in earth and in heaven, and none can ſtay his hand*, Dan. 4. 35. He is Almightie.

Firſt, the Father is *Almightie*, ſo we acknowledge in the Apoſtles Creed.

Secondly, the Sonne is *Almightie*, Rev. 1. 8. That verſe is put between a double deſcription of Chriſt: Firſt,

Firſt, of his Names and Offices, in the Antecedent, or fore-going verſes: Secondly, of his glorious power and Majeſtie, as he appeared to *John* in a *Viſion*, in the ſubſequent and following verſes. Beſides, in *Pſal.* 68. 14. he is ſtiled *Almightie*, who *led captivitie captive*, and *aſcended on high*, Pſal.68.18. That this was Chriſt, the Apoſtle cleareth, *Eph.*4.8. he is *moſt mightie*; ſo the Sonnes of *Korah* ſhew, Pſal.45.4,6. That this was the *Lord Jeſus*, the Authour of the Hewbrewes manifeſt, *Heb.*1.8,9. Iſaiah calleth him the *mightie God*, Iſa.9.6. A creature in regard of Gods deputing him to ſome Office, may with ſome limitation, or addition, be called God, as *Moſes* is, *Exod.*7. and *Magiſtrates*, Pſal. 82.1,6. But *El-Gibbor*, the *mightie God*, is a Name of nature, and never any Creature had that denomination aſcribed to him; he *worketh all things that the Father worketh*, Joh.5.19. and is *equall with the Father*, ſo he himſelfe thinketh, *Phil.* 2. 6. and ſo his Father accounteth him, *Zach.*13.8. he calleth Chriſt his *fellow*, and we ought to acknowledge it, for his power is Divine, 2 *Pet.*1.3. ſupporting all things therewith, *Heb.* 1.3. and is thereby able to *ſubdue all things* to *himſelf*, Phil.3.21. who is *above all*, Joh.3.31. which promiſeth to doe whatſoever we ſhall *aske in his Name*, Joh. 14.14. which he could not effect, if he were not *Almightie.*

Thirdly, the Holy-Ghoſt is *Almightie*; that which *Balaam* calleth a *ſeeing* of the *viſions of the Almightie*, Num.24.4,16. *Moſes* manifeſteth it to be the inſpiration of the *Spirit of God*, Num.24.2. He is the *power of the Almightie*, Luk. 1. 35. he *meaſureth the Waters in the hollow of his hand, and meteth out the heavens with a ſpan, and comprehendeth the duſt of the earth in a meaſure, he weigheth the mountaines in ſcales, and the hils in a ballance*, Iſa. 40. 12. And that you may know that the

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Prophet ſpeaketh of the Spirit of the Lord, he addeth: *Who hath directed the Spirit of the Lord?* Iſa. 40. 13. He it was that *moved on the Waters*: firſt, *Cheriſhing* them, to make them *fruitfull*: ſecondly, *Ordering* them, to their *places*, Gen. 1. 2. His Power is not *ſhortened*, nor *ſtraitned*, Mic. 2. 6. It was his Power, by which the Apoſtles *preached*, and *wrought their Miracles*, Rom. 15. 19. *Through mightie ſignes and wonders, by the power of the Spirit of God.* If the Holy-Ghoſt were not a Perſon diſtinct from the Father, but onely the Power by which he worketh, what a vaine Tautologie would it be of the Apoſtle to ſay, *by the power of the Spirit*; which, according to their interpretation, ſhould be, by the Power of the Power of God.

Although the Father, the Sonne, and the Holy-Ghoſt are *Almightie*, yet they are not three Almighties, or Omnipotents, but one Almightie, or Omnipotent; one in outward and eſſentiall Operations, one likewiſe in Eſſence, though three diſtinct Perſons; diſtinguiſhed from each other by their Perſonall Properties, and by their order and manner of working, in regard of their externall and common workes.

Oh that we had in us the Divine Principles of Faith, that we might flye unto him for ſuccour in all our wants, who is infinitely powerfull; and might reſt on him for helpe in all our diſtreſſes, who is boundleſſely gracious, both in himſelfe, and towards us, *above all that we are able to aske, or thinke*, Eph. 3. Then ſhould we run with delight in the wayes of Gods Commandements, and neither ſtart aſide through ſecret feare, or fall back through open Apoſtaſie.

CHAP.

## CHAP. VI.

### *The Father, the Sonne, and the Holy-Ghoſt are* Omniſcient.

*Omniſciencie* is an eſſentiall propertie of God: *There is not any creature that is not manifeſt in his ſight*, Heb. 4. 13. He *ſeeth* all our *workes*, Pſal. 139. 2, 3. He *heareth* all our *words*, Pſal. 139. 2. and *underſtandeth* all our *thoughts afarre off*, Pſal. 139. 4. Yea, the Pſalmiſt doth not onely affirme, but alſo prove this truth, *Pſal.* 94. 9, 10, 11. *He that planted the eare, ſhall not he heare?* God therefore taketh notice of our *words*: *He that formed the eye, ſhall not he ſee?* the Lord therefore knoweth our *works*: and as for our *thoughts*, the Prophet addeth, *the Lord knoweth the thoughts of man, that they are but vaine*; all Gods knowledge is wonderfull. More particularly, the Lords *Omniſciencie* appeareth in three particulars:

Firſt, in regard of the *heart of man*, which he ſearcheth: Secondly, in regard of the *works of men*, which he ſeeth: Thirdly, in regard of *future events*, which he *beholdeth*, and fore-ſheweth.

Firſt, in regard of the *heart of man*. The Lord ſeeth not as man ſeeth: for man looketh on the outward appearance, but the Lord looketh on the *heart*, 1 Sam. 16. 8. he knoweth the *ſecrets* thereof, *Pſal.* 44. 21. it is his prerogative to be the *ſearcher* of it, *Jer.* 17. 9, 10. he onely knoweth the *hearts* of the children of men, 1 *Kin.* 8. 29. where,

Firſt, God the Father knoweth the *heart*: and therefore *Paul* ſhewing that he truly gloried in his infirmities, and afflictions, appealeth to God the *ſearcher of all hearts*;

*hearts; The God and Father of our Lord Jeſus Chriſt knoweth that I lie not*, 2 Cor.11.3.

Secondly, God the Sonne knoweth the *heart*, Joh. 5.42. he profeſſeth it, and *Luk.* 11. 39. he intimateth this truth to the Jewes; *Paul* calleth him, as a *ſearcher of the heart*, to *witneſſe*, Rom.9.1, he *knoweth* what is *in man*, Joh. 2.25. he *knew* the imaginations of the Jewes, *Joh.*5.42. *Luk.*6.8. *Joh.*6.15. *Luk.*7.39,40. *Mat.*22.18. *Mat.*9.4. *Mat.*12.25. *Luk.*11.17. *Mat.* 2.4. *Joh.*5.45. he *knew* the thoughts of his Diſciples. *Mat.*16.8. *Mat.*17.24,25. *Luk.*9.47. *Joh* 6.61,64. *Joh.*16.19. *Joh.*1.47. he *ſearcheth the heart, and tryeth the reines*, Rev.2.23. he knoweth the *thoughts*, motions, and inclinations thereof.

Thirdly, God the Holy-Ghoſt ſearcheth the *heart*, Wiſd.1.5.6. Paul calleth him as a ſearcher of the heart, *to witneſſe*, Rom.9.1. *he ſearcheth out the deepe things of God*, 1 Cor. 2.10. and therefore ſurely ſearcheth out the deepe things of man; he knew the heart of *Ananias*; (why ſaith Peter) *hath Satan filled thy heart, and why haſt thou conceived this thing in thy heart?* Act.5.3, 4. How did Peter know the ſecret fraud of *Ananias*, and of Satans lurking in his heart, but by the Holy-Ghoſt, who revealed it to him? And therefore Peter demandeth; *how is it, that ye have agreed together to tempt the Spirit of the Lord?* Act.5.9. Yea, the Holy-Spirit of the Lord revealed to *Eliſha* the thoughts of *Gehazi*, 2 Kin. 5.26. and the ſecret Counſels of the *King of Syria*, 2 Kin.6.12. even *the words that he ſpake in his Bed-chamber.*

Secondly, in regard of man, and all Creatures; the Lord knoweth all things: all actions are *manifeſt to him*, Heb.4.13. he *knoweth all the Fowles of the Mountaines*, and all the *Beaſts that feed* thereon, *Pſalm.* 50. 10.11.

10,11. *his eyes are in every place,* Prov. 15.3. *nothing can be hidden from him,* Job 42.2.

Firſt, the Father knoweth all things; he *knoweth the wants* of all Creatures, *Mat.* 6.30. Where, though the word *Father* is taken eſſentially, and not Perſonally, yet the Father with the Sonne and Holy-Ghoſt, is neceſſarily underſtood: The Father knoweth who are his, *electing* them *according to his fore-knowledge,* 1 Pet. 1.2.

Secondly, the Sonne knoweth all things. Peter acknowledged it expreſſely, *Joh.* 21.17. *Lord thou knoweſt all things;* yea all the Diſciples confidently averre it, *Joh.* 16.30. *now we are ſure thou knoweſt all things.* The Woman of *Samaria* calleth forth her Neighbours to Chriſt to *ſee* him, that *told* her all *that ever ſhe did,* Joh. 4.29. he *walketh in the midſt of the ſeven Golden Candleſticks,* ſeeing their waies, and knowing their works, approving them that were good, and reproving them that were evill, *Rev.* 2.1,2,9,13,19. *Rev.* 3.1,8,15. he knew the fruitleſſe toyling of *Peter,* and he could direct him where he ſhould caſt his *Net,* which ſhall *incloſe a multitude of Fiſh, ſo that their Net brake.* And he knew how to detaine the Fiſhes together, till their *partners came and helped them, filling both their Veſſels that they began to ſinke,* Luk. 5.5,6,7. he *knew from the beginning who believed not,* and who ſhould *betray him,* Joh. 6.64.

Thirdly, the Holy-Ghoſt knoweth all things, *Wiſ.* 1.6,7. he *ſearcheth all things,* even *the ſecret things of God,* 1 Cor. 2,10. If *to know* of himſelf the ſecrets of man, is proper to *God,* Jer. 17.9,10. much more, to know the ſecrets of God, is proper to God onely.

Thirdly, in regard of the prediction, or fore-ſhewing of future events. It is proper to God alone certainely to know future events. God challengeth the

Heathen-

Heatheniſh vanities, *Iſa.*41.23. *Shew the things that are to come hereafter*, that we *may know ye* are *Gods*; and a-gaine, *the things that are comming, and ſhall come, let them ſhew unto them*, Iſai.44.7. Things in their cauſes may be fore-ſhowne, not onely by Satan, but alſo by men; Onely the Lord can ſhew what things neceſſarily ſhall be, whoſe ſecond cauſes are not: Yea, he can and onely doth produce the cauſes, and alter them and their effects at his pleaſure: So true is that of *Tertullian*, *Teſtimonium Divinitatis eſt veritas divinationis*. The Lord onely, to whom all things are preſent, knoweth theſe things, that are future in reſpect of us, and doth reveale them to us, when the knowledge of them is for our good; and ſo,

Firſt, the Father doth reveale and keep ſecret future things, according to his holy will, and Divine pleaſure. And therefore our Saviour checking the curioſitie of the Diſciples, demanding the *time* of his *reſtoring the Kingdome to Iſrael*, ſaith, Act.1.7. *It is not for you to know the times and ſeaſons, which the Father hath put in his owne power.*

Secondly, the Sonne revealeth future things, *Mar.* 13.23. he *fore-told* his Diſciples *all things*; he fore-ſhewed the deſtruction of the *Citie* and *Temple* of Jeruſalem and the manner of it, fortie yeares before it was accompliſhed, *Mat.*24.25. *Luk.* 19. the Lord Jeſus, who is the *Lambe* in the *midſt of the Throne, can alone open the Book with ſeven ſeales*, Rev. 5. which can manifeſt what ſhall be to the end of the World, and can reveale it to his Church. He knew all the *anſwers* and *paſſages* that men ſhould give to his Diſciples, and they ſhould meet withall, when he ſent them, *Mat.* 21.2,3: *Mar.* 14.13, 14. *Luk.*22.10,11,12,13. he ſaw what ſhould happen to *himſelfe*, Joh. 18.4. *who ſhould betray him*, Joh. 13. Joh.6.64. *the houre of his death*, Joh. 2. Joh.

19.

19. 28, 30. yea, *for this end* he telleth it to them, as he ſaith, *Joh.* 13.19. *that ye may know that I am*; a Name peculiar to God, *Exod.* 3. 14. he *teſtified* what was fore-told in the Revelations, *Rev.* 22.16. Propheſies, which many of them were not accompliſhed a thouſand years after: as God, he knew all things; although as man, he was ignorant of the *day and houre of judgement*, Mar. 13.32.

Thirdly, the Holy-Ghoſt revealeth future things. The things that *David ſpake before* of, were ſpoken by the *Holy-Ghoſt*, Act. 1. 16. he fore-told the generall *famine*, Act. 11.28. as alſo the *binding* of *Paul*, and the place where it muſt be done; although *Paul* was many hundred miles diſtant from that place, and much diſſwaded from going thither, *Act.* 21. 11. *Act.* 20. 23. he it was that *revealed* to *Simeon, that he ſhould not ſee death till he had ſeen the Lord Chriſt*, Luke 2. 27. he fore-ſheweth the *departure from the faith in the latter dayes*, 1 Tim. 4. 1. *he teſtified before the ſufferings of Chriſt*, 1 Pet. 1.11. in the Old Teſtament he told the Jewes, and divers other Nations, what ſhould happen to them, *Nehem.* 9. 30. 2 *Pet.* 1. 21. and in the New, did ſhew all things to the Apoſtles, what ſhould *come*, Joh. 16.13.

Thus Father, Sonne, and Holy-Ghoſt; Firſt, doe know the thoughts and hearts of men; Secondly, doe know all the wayes and works of men, and of all creatures: Thirdly, doe know all things that are to come, and are one Omniſcient Lord God, equall in eſſence and Omniſciencie. Therefore, as the eye of the Lord is on us, ſo likewiſe let the eye of our ſoules be ever fixed on him, for our comfort, and for our direction. And let us pray, that he would *guide* us with his *eye*, Pſalm. 32.8. his eye directeth men, when no eye beholdeth them; his eye oft terrifieth them, when no eye ſeeth them;

them; his eye comforteth them, when no eye looketh on them; and his eye counselleth them, when no other eye is nigh them.

## CHAP. VII.

### *The knowledge of the Father, Sonne, and Holy-Ghost, is incomprehensible and unsearchable.*

GOD is incomprehensible, comprehending all things, not being comprehended himselfe. Well might *Zophar* demand: *Canst thou by searching find out God? canst thou find out the Almightie, to perfection? it is as high as heaven, what canst thou doe? it is deeper then hell, what canst thou know? the measure thereof is longer then the earth, and broader then the Sea,* Job 11.7, 8, 9. he sheweth the infiniteneſse of Gods knowledge to be every way past finding out. Yea, the Apostle that could sound as deepe as any man, yet findeth this bottomeleſse depth to be infinitely beyond his reach, and therefore breaketh out into an admiration. *Oh the depth of the riches both of the wisedome and of the knowledge of God! how unsearchable are his judgements, and his wayes past finding out?* Rom. 11.33. *Job* is driven to acknowledge his ignorance, and to confesse his errour, that he *uttered things* that he *understood not, things* too *wonderfull* for him, Job 42.3. and *David* doth tell us, that the Lords *greatnesse is unsearchable,* Psal. 145. 3. and his knowledge too *wonderfull* for him, *Psal.* 139. 6. his Majestie is infinitely transcending our knowledge; for we are *rather known of God, then doe truly know God,* Gal. 4. 9.

First, the knowledge of the Father is unsearchable.

*Agai*

*Agur* putteth this as an unanſwerable queſtion to all unbeleevers, *Prov.*30.4. *What is his Name, if thou canſt tell*? there being nothing but the nature and eſſence of God, but may be compreh nded and explained by ſome Name. *No man knoweth the Father, but the Sonne, and them to whom the Sonne will reveale him*: which excludeth, not the Holy Spirit of God, for he *ſearcheth out the deep things of God*, 1 Cor. 2. 10. but creatures onely, *Mat.*11.27. *Luk.*10. 23. *Joh.* 1. 18. yet the Diſciples of the Lord, and all true Beleevers *ſee* him and *know* him, *Joh.*14.7. *Joh.*6.46. *Joh.*14.9.

Secondly, the knowledge of the Sonne is unſearchable. *Agur* likewiſe putteth this as an unanſwerable queſtion to all unbeleevers, *Prov.*30.4. *What is his Sonnes Name, if thou canſt tell*? he hath a *Name which no man knoweth but himſelf*, Rev.19.12. and thoſe which have this *knowledge revealed* of the Father, *Mat.*16.17. None *knoweth the Sonne but the Father* Luke 10. 23. Mat.11.27. whoſe love is deſcribed to his Church to be *paſſing all knowledge*, Epheſ.3.18,19. who is yet according to that meaſure of grace given them of God, both *ſeen and known* of them, *Joh.*14.9. *Joh.*10.14. and who are to *grow in the knowledge of him* as they *grow in grace*, 2 Pet.3.18.

Thirdly, the knowledge of the Holy-Ghoſt is unſearchable; he is unknown to the men of this *world*, who are out of Chriſt, *Joh.* 14. 17. but he revealeth himſelfe to his Church, 1 *Cor.*2.12. who both *ſee* him and *know* him, *John* 14. 17. and *God* by him, 1 *Cor.* 2. 12.

Thus Father, Sonne and Holy-Ghoſt is one incomprehenſible Lord God: whoſe incomprehenſible Maeſtie can be no otherwaies knowne of us, but as in his Divine pleaſure he hath manifeſted himſelf in his Word. Oh that men would therefore ſubmit their reaſon to

the Scripture, and beleeve theſe Divine truths, of th incomprehenſible God, which are diſcovered t them by the Word: although the things which are the laid down, are not onely beyond their apprehenſion but ſeemingly contrary to their corrupted reaſon then would not men wilfully oppoſe truth, which th are willingly ignorant of, but would amongſt oth truths, ſee Father, Sonne, and Holy-Ghoſt to be equa in the Incomprehenſibilitie of their Majeſtie an glorie.

## CHAP. VIII.

### *The Father, the Sonne, and the Holy-Ghoſt are onely wiſe.*

WIſdome is properly attributed to God; h is infinitely wiſe of himſelfe, neither is the any but he that is *wiſe*, Eccluſ.1.7. for, Firſt, God i wiſe, and moſt wiſe, yea, in himſelfe *onely wiſe*, Rom 16. 27. 1 Tim. 1. 17. Secondly, he it is that *g veth wiſedome* to men, *Dan.* 2. 21. *Exod.* 36. 2 *Jam.* 1. 6.

Firſt, the Father is infinitely wiſe; he *aboundeth t wards us in all wiſedome, and goodneſſe*, Epheſ. 2. 8. and Secondly, he *giveth* to us *the Spirit of wiſedome, and re velation in the knowledge* of himſelfe, *Epheſ.*1.7.

Secondly, the Sonne is infinitely wiſe; he is th *onely wiſe God and Saviour*, Jude 15. Not as if the A poſtle excludeth the Father and the Holy-Ghoſt, for they are of one eſſence with him, but onely all Creatures. Firſt, the Lord Jeſus is wiſe in himſelfe; he is called by the Name of *Wiſdome*, Pro.8. and *Counſellour*, Iſa.9.6. and no mavell, for *in him are hid all the treaſures*

*ſures of wiſedome and knowledge*, Col.2.3. They are *hid in him* with the Mantle of his humanitie. Secondly, it is he that maketh us *wiſe*. 1 Cor.1.30. and *calleth* us to that end, *Prov.*8. 5,6,7,8. who,as he was the Sonne of God, was infinitely wiſe; but as the ſonne of man, he *grew*, as in *ſtature*, ſo in *wiſedome*, Luk.2.52.

Thirdly, the Holy-Ghoſt is infinitely wiſe: Firſt,in himſelfe he is wiſe; He is the *Spirit of wiſedome*, Iſa.11.2. Exod.28. 3. Eph.1. 17. He needeth no *Counſellor*, to teach or *direct him*, Iſa 40.13. Secondly, He giveth *wiſedome* to the Saints, 1 Cor.12.8. Job 32.8. He it is,that taught all the Prophets and Apoſtles *wiſedome* and *knowledge*, 2 Pet.1. 11. Eph.3. 5. 2 Pet.1. 21.

And it is remarkable, that *Solomon*, Prov.1.20. uſeth (*Chochmoth*) plurally, and the Verbes ſingular. It may ſhew unto us the wiſdome of Father, Sonne, and Holy-Ghoſt, who preach unto us in the Miniſterie of the Word, and are one infinite wiſe God; who alone is wiſe in himſelfe, and doth onely give wiſedome to the children of men.

## CHAP. IX.

### *The Father, the Sonne, and the Holy-Ghoſt are moſt free, or unreſtrained.*

FReedome, or Libertie, is eſſentially proper to God: He is free from coaction, free from ſervitude, free from miſeri: ; *he doth whatſoever he pleaſeth*, Pſal.115.3. 1 Cor. 12. 18. and *willeth* moſt freely what is good, Exod.33.19. Rom.9. 15, 18. Pſal.135.6. He is not bound to any Stoicall neceſſitie, as if he could not worke without ſecondarie cauſes: For in his ordinarie workes of Creation, he wrought without them; and

in the extraordinarie workes of Providence, he oft uſeth them not. He made *graſſe* to grow, without *raine* or dew, *Gen.* 1. 12. *Gen.* 2. 5, 6. and he made *light* in the world, *Gen.* 1. 3. three dayes before there were *Sunne*, *Moone*, or *Starres*, Gen. 1. 14. And ſurely, the Father, the Sonne, and the Holy-Ghoſt, are moſt free.

Firſt, the Father is free: The rule of all his actions, is his *owne will*, Luk. 10. 21. Luk. 12. 32. Eph. 1. 11. Mat. 11. 26. Eph. 3. 11.

Secondly, the Sonne is free, *Mat.* 17. 26. Where our Saviour intimateth; If the ſonnes of *Kings are free*, much more the Sonne of the King of Kings. He therefore hath freedome in himſelfe, and giveth *freedome* to others, *Ioh.* 8. 36. The rule of his workes, is his owne *will*, Mat. 8. 3. Eph. 4. 7. Joh. 1y. 24.

Thirdly, the Holy-Ghoſt is free. He is the *free Spirit*, Pſal. 51. 12. He hath none to *direct* or *counſell* him, *Iſa.* 40. 13. The rule of his working, is his owne *will*, 1 Cor. 12. 11.

The Father, the Word, and the Spirit, are one moſt free God, who are bound to none, and have all one Power, one Eſſence, one Freedome.

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## CHAP. X.

### *The Father, the Sonne, and the Holy-Ghoſt, are eſſentially holy.*

HOlineſſe is an eſſentiall propertie of God, *Pſal.* 22. 3. None being *holy as the Lord* is, 1 *Sam.* 2. 2. He hath holineſſe in himſelfe, and of himſelfe, and worketh holineſſe in us: yea, it is one of his Names. *Luk.* 1. 49. *Iſa.* 57. 15. His *Name* is *Holy*, and the *Holy one of Iſrael*, Iſa. 10. 21. Iſa. 41. 20. He *onely is holy*,

*holy*, Rev, 15.4. The holyneſſe that we have, is accidentall in us, and we have it from him, and we depend on him. But the holyneſſe that is in the Lord, is eſſentiall and independent.

Firſt, the Father is holy; Chriſt in his prayer to him, calleth him *holy Father*, Joh. 17.11.

Secondly, the Sonne is holy; he is Gods *holy one*, acknowledged ſo by the Prophet, *Pſa.* 16.11. averred ſo by the *Apoſtles*, Act. 2.37. Act. 13.35. affirmed ſo to be by the *Angel*, Luk. 1.35. yea ſo confeſſed by the *Divels*, Luk. 4.34. Mar. 1.24. *Holyneſſe* is one of his Names, *Rev.* 3.7. he is the *moſt holy*, Dan. 9.23.

Thirdly, the Spirit is holy, *Luk.* 1.35. uſually therefore called the *Holy-Ghoſt*, whoſe Name hath oft times a double article in Greek put before it, whereas it is taken Perſonally for the bleſſed Spirit, the third Perſon of the Trinity, but it is never ſo put, when as it is taken for his gifts, as *Luk.* 3.21. *Mat.* 12.32. *John* 14.26. *Act.* 1.16. *Act.* 5.3,32. *Act.* 7.51. *Act.* 13.2,4. *Act.* 20.23,28. *Act.* 21.11. *Act.* 28.25. *Eph.* 4.30. *Heb.* 3.7. *Heb.* 9.8. *Heb.* 10.15. and in divers other places of the New Teſtament, where it is in the Originall, τὸ πνεῦμα τὸ ἅγιον, *that Spirit, that holy One.* Firſt, to diſtinguiſh him from created Spirits. Secondly, to ſhew that holyneſſe is proper to him, he being holy in himſelfe, and worketh holyneſſe in us, in whom he dwelleth; Yea, *Eph.* 1.14. where there is alſo a double Article of the Neuter gender added to his Name: yet to prevent that blaſphemous opinion of the *Arrians*, and others, which make him onely to be a gift of God, and a Power of God, and no certaine Perſon; the Apoſtle in the Relative, changeth the gender from the Neuter to the Maſculine: and our Saviour doth the like, *Joh.* 16.13. ὅταν ἔλθῃ ἐκεῖνος· τὸ πνεῦμα: and ſo likewiſe, *Joh.* 15.26.

and *Joh.* 14.26. the Article is Neuter, but ἐκεῖνος is Maſculine.

The Father, the Sonne, and the Holy-Ghoſt are one holy Lord God. John deſcribeth God three wayes, *Rev.* 4.8 Firſt, by his Attribute of Holyneſſe. Secondly, by his Names. Thirdly, by his Eternitie. Firſt, by his Holyneſſe, three times ſtiling him *holy*, as *Iſaiah* doth the like, *Iſa.* 6.3. with an Antiphony; one Angel anſwering another, they acknowledge one God, whom they worſhip to be *holy*; and yet it is by *Iſaiah* and *John* thrice repeated, to ſhew (as ſome of the Ancient Fathers and others doe thinke) the myſterie of the Trinitie. Secondly, there are three Names, *Lord God Almightie*. Thirdly, his Eternitie is deſcribed, in reſpect of us, in relation to all ſorts of times, *which is, and which was, and which is to come*. Firſt, *which was*, without beginning. Secondly, *is* of himſelfe, without cauſe. Thirdly, *is to come*; he will be for ever, without end. Where Father Sonne, and Holy-Ghoſt, one holy eternall Lord God, are deſcribed. Moreover, *Joſhua* ſpeaking of God uſeth one word ſingular, and another plurall, and joyneth them with *Elohim*, Joſh. 24.19. *Hucdoſhim Elohim*, which word for word, is (*ipſe Dii ſancti*) we cannot ſignificantly render it in Engliſh, but we tranſlate it, *he is a holy God*; where, in the unitie of the eſſence, there is a pluralitie of Holy Perſons. Firſt, the Father is holy. Secondly, the Sonne is holy. Thirdly, the Spirit is holy; who are not three Gods, but one holy God.

CHAP.

## CHAP. XI.

### *The Father, the Sonne, and the Holy-Ghost are good.*

*Goodnesse* is an essentiall propertie of God, whereby he is every way good both in himselfe and towards all his creatures. *Psa.* 33.5. *Psa.* 145.9. *Psa.* 119. 68. he is *good*, and *doth good*.

The Lord is essentially, absolutely, immutably and perfectly good, without any dependance on any other, and without any limitation of his goodnesse. The creature is good, so farre as in the being thereof it agreeth with the will of the Creatour, by participating of that *goodnesse* which God hath given it. 1 *Cor.* 3. 8. *Jam.* 1.17. There is not the least drop of goodnesse in man, or Angel, which it hath not from the Creatour; God onely is essentially good, and of himselfe: and thus, *there is none good but one, that is God.* Mat. 19. 17. Mar. 10.18. Luk. 18.19. and as his essence is one, so his goodness is one; yet this one God being distinguished into three Persons, every Person in the sacred Trinity is Good.

First, the Father is good, who sheweth the *exceeding riches of his grace in his goodnesse towards us through Christ*, Eph. 2.7.

Secondly, the Sonne is good; he is the *good Shepheard, that giveth his life for his sheepe*, Joh. 10. 1. and *knoweth his Sheepe*, and is *known* of them, *Joh.* 10. 14. Goodnesse is essentially in Christ, as he is the Sonne of God, for so he is *equall* with him, *Phil.* 2.6. in Nature, as also in goodnesse. and all his Attributes. But as he is the Sonne of Man, he received his goodnesse,

*Joh.* 7. 16. *my Doctrine is not mine, but his that ſent me.*

Thirdly, the Holy-Ghoſt is good: he is the *good Spirit*, Nehem. 9. 20. Pſal. 143. 10. Wiſ. 12. 1. yea, that which *Matthew* calleth, *Mat.* 7. 11. *good*, *Luke* rendreth it the *Holy Spirit*, Luke 11. 13. and the vulgar Tranſlation joyning both together, readeth it, *the good Spirit.*

Yet Father, Sonne and Holy Spirit, though three Perſons, are but *one good* Lord God, *Mat.* 19. 17.

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## CHAP. XII.

### *The Father, the Sonne, and the Holy-Ghoſt are gracious.*

THe Lord is infinitely gracious: he is alone truly *gracious*, Exod. 34. 6. and that in and of himſelfe: he hath nothing to move him thereto, but his owne *will*, Exod. 33, 19 Rom. 9. 13. Jam. 1. 18. John 1. 13. Our ſalvation dependeth on his grace, in regard of the beginning, progreſſe, and finiſhing of it; we can no way enter into heaven, or ſet forward one ſtep in that way, but as he helpeth us up by the ſcaling-Ladder of his owne graces to us in Chriſt; and thus *the Kingdome of heaven ſuffereth violence, and the violent take it by force*, Mat. 11. 12.

Firſt, the Father is infinitely gracious: he is *exceeding rich in grace*, Epheſ. 2. 7. and, *according to the good pleaſure of his will*, he enricheth us therewith, *to the praiſe of the glory of his grace*, Epheſ. 1. 5, 6. and we are to pray to him for grace: ſo doth *Paul*, Epheſ. 1. 2. Tit. 1. 4. and *John*, Rev. 1. 4.

Secondly, the Sonne is infinitely gracious, 1 *Tim.* 1. 16.

1.16. He ſheweth forth *all long-ſuffering* in *Paul*, for a *patterne for them which ſhould hereafter beleeve*: From *his fulneſſe we receive grace for grace*, Joh.1.16. He is a full Veſſell, his overflowings filleth all his members. The Apoſtle telleth us, of the *unſearchable riches of Chriſt*, Eph.5.8. 2 Cor.8.9. And Chriſt telleth *Paul*, his *grace is ſufficient for him*, 2 Cor.12.9. who giveth *grace* as he will, *Eph.*4.7. To whom we are to pray for *grace*. So *Paul*, 1 Cor.16.23. Eph.1.2. and *John*, Rev. 1.5. 2 Joh.3. and *Peter*, 2 Pet.1.2.

Thirdly, the Holy-Ghoſt is infinitely gracious. He is the *Spirit of grace*, Zach.12.10. Heb.10.29. Luk.2. 40. He is rich in *grace*, giving his *grace* as he *will*, 1 Cor. 12.11. The will of men, and Angels, are limited by their power; they may will more, then they can effect: but the Power of the holy Spirit, in giving *grace*, and in all his workes, is limited onely by his *will*, Iſa. 40.13. 1 Cor. 12.11. who giveth *grace* as he will: To whom we are to pray for *grace*. So doth *Solomon*, Cant.4.16. and *John* likewiſe, Rev.1.4.

The Father, the Word, and the Spirit, are one onely gracious Lord God.

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## CHAP. XIII.

### *The Father, the Sonne, and the Holy-Ghoſt, are the true God.*

TRuth is one of Gods Attributes, *Exod*:34.6. who, in oppoſition to *Idols*, is alwayes ſtiled *the true God*, 2 Theſſ. 1.9. the *Stock* being a *doctrine of vanitie*, Jer. 10.8. and the *Image a teacher of lyes*, Hab. 2.18. God is *true* in himſelfe, *Joh.*17.3. and *true* in his promiſes to his Church and people, *Tit.*1.3. He *cannot lye*, Heb.

Heb. 6. 18. It is impoſſible for him to be mutable. He is the *God that cha geth not*, Mal. 3. 6. For, *he is not as man, that he ſhould lye; nor as the ſonne of man, that he ſhould repent*, Num. 23. 19. *Let God therefore be true, and every man a lyar*, Rom. 3. 4. The beſt of Creatures, even Angels, have in regard of themſelves a mutabilitie of nature: ſome *continued not in the truth*, Joh. 8. 44. they *kept not their firſt eſtate*, Jude 6. Theſe he *charged with folly*, Job 3. 18. Theſe, that did continue, did not ſtand through their owne ſtrength, but by vertue of Gods election of them, who are therefore called the *elect Angels* of God, 1 *Tim.* 5. 21. But the *Creature is ſubject to vanitie*, Rom. 8. 21. No Creature is eſſentially, abſolutely, independently true; for ſo, Truth is eſſentially proper to God: who is, firſt, immutably true in himſelfe; ſecondly, he is immutably true, in reſpect of his gifts and graces, which he beſtoweth on his Church and people.

And thus, firſt, every Perſon of the Deitie is true in himſelfe.

Firſt, the Father is *true* in himſelfe. Chriſt telleth the Jewes, *He that ſent him is true*, Joh. 7. 28. He is the *onely true God*, Joh. 17. 3. The word (*onely*) in that place reſtraineth not the Subject, but the Predicate. You have the word (*onely*) twice ſo uſed in one Verſe, Jer. 32. 30. Againe, he that beleeveth on the firſt Perſon onely, excluding the Sonne and the Holy-Ghoſt, beleeveth not rightly on the *true God*, but is an *Antichriſtian*, 1 Joh. 2. 22, 23.

Secondly, the Sonne is *true* in himſelfe. He, with the Father and the Holy-Ghoſt, is *the true God*, 1 Joh. 5. 20. where Chriſt is called *the true God*. He is *Truth*, 1 Joh. 14. 6. It is one of his Names, *Rev.* 3. 7.

Thirdly, the Holy-Ghoſt is *true*. He is *Truth*, 1 Joh. 5. 6. 1 Joh. 2. 27. and therefore of the ſame eſſence with

with the Father and the Sonne, who is the *true God*, and is *Truth*.

Secondly, all the three Perſons are immutably true, in their gifts and graces; all *the gifts of God being without repentance*, Rom. 11. 29.

Firſt, the Father is immutably *true*, in regard of his gifts and graces: In *the Father of Lights* there is no *variableneſſe, nor ſhadow of change*, Jam. 1. 17. Where, if you take the word *Father* either eſſentially, or perſonally, this Truth ſtandeth firme, That the Father is immutably true, in regard of his gifts and graces.

Secondly, the Sonne is immutably *true*, in regard of his gifts and graces, *Rev.* 3. 7. *Jeſus Chriſt the ſame yeſterday, and to day, and for ever*, Heb. 13. 8. He is the *true and faithfull witneſſe*, Rev. 3. 14.

Thirdly, the Holy-Ghoſt is immutably *true*. He is the *Spirit of Truth*, Joh. 14. 17. Joh. 15. 26. who will *guide us into all truth*, Joh. 16. 13. The *word which the Holy-Ghoſt ſpeaketh, muſt needs be fulfilled* Act. 1. 16.

The Father, the Word, and the Spirit therefore are one *true God*; who is *true* in himſelfe, and immutably *true* in all his Promiſes to his Church and people.

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## CHAP. XIV.

### *The Father, the Sonne, and the Holy-Ghoſt, are one living God.*

*Life* is eſſentially proper to God, *Deut.* 32. 40. He *onely hath immortalitie*, 1 Tim. 6. 16. He hath his life and eſſence of himſelfe, and is therefore ſtiled, *him that liveth for ever*, Dan. 4. 34. The Creatures have their being from him, who is their Creator, their preſerver, Act. 17. 28. *In him they live, and move, and have their being.*

being. The Lord is the *Saviour of all men*, 1 Tim.4.1. preſerving their corporall life, and delivering the bodies from danger; and alſo preſerving the Spiritu all life of his Saints, to *his heavenly Kingdome*, 2 Tim 4.18. and delivereth not onely their bodies, but al their ſoules from ſpirituall death, and eternall d ſtruction.

And ſurely, the Father, the Sonne, and the Hol Ghoſt have life.

Firſt, the Father hath *life*, Joh.5.26. he is *the livi God*, Mat.16.16. Joh.6.69.

Secondly, the Sonne hath *life in himſelfe*, Joh.5.2 Life indeed was given to him, as he was a Mediatour his Church; but *in him is life*, Joh. 1.4. and that himſelfe, as God; and therefore Chriſt, who is *Jehov* (ſo *Iſaiah* calleth him) ſweareth *as he liveth*, Iſa.45.2 with *Rom.*14.10.11. *Job* acknowledgeth, that his R *deemer liveth*, Joh.19.25. yea, he is *the living God*, f the faithfull are *the Church of the living* God, 1 Tim. 15. but the *Church* is Chriſts, *Cant.* 2.16. *Cant.* 6. *Epheſ* 5.27. He is *life*, Joh.14.6. and *our life*, Col.3.4.

Thirdly, the Holy-Ghoſt hath *life in himſelfe*; he the *incorruptible Spirit*, Wiſd. 12.1. he is the *livi God*: for the faithfull, who are ſaid to be the *temples the Holy-Ghoſt*, 1 Cor.6.19. are ſaid to be *Temples the living* God, 2 Cor.6.16. Becauſe the Holy-Ghoſ who is the living God, dwelleth in them, as in h Temple. *The Spirit is life*, Rom.8.10. Firſt, he is the li of the ſoule, regenerating it; Secondly, he is the life the body, *quickning* it, and *raiſing* it up, *Rom.*8.11.

Thus the Father, the Sonne, and the Holy-Ghoſt, i *Jer.*10.10. *the living God*, (*Hu Elohim Caim*) which we cannot expreſſe in Engliſh: there being one word ſingular, and another plurall joyned with *Elohim*, word of the plurall number, (*ipſe Dii viventes*) *Hu*, or

*He*, there is the unitie: *Elohim Caiim, living Gods*; there is the pluralitie of Perſons: life being eſſentially proper to the Father, to the Sonne, and to the Holy-Ghoſt; who, though three perſons, yet are but one living God.

## CHAP. XV.

### *The Father, the Sonne, and the Holy-Ghoſt, are glorious.*

GLorie, as alſo Life, Wiſedome, Truth, Goodneſſe, Holyneſſe, &c. are the eſſence of God. Theſe in creatures are accidents, and qualities; but in the Creatour, in whom there are no accidents, but whatſoever is in him is his eſſence: theſe therefore are his eſſence. *Moſes* deſireth to ſee *Gods glory*, Exod. 33. 18. the Lord anſwering telleth him, *Exod.* 33. 20. *Thou canſt not ſee my face: for there ſhall no man ſee me, and live*; intimating, that his *face*, or *eſſence*, or *glorie*, are all one; and ſo it is in all other of his Attributes.

*Glorie* belongeth onely to God, to whom we are to aſcribe it as moſt due, yea, onely due, *Math.* 6. 13. 1 *Tim.* 1. 17.

There is in God, both a Perſonall and an eſſentiall glorie.

Firſt, there is in God a Perſonall glorie; as, Firſt, the Fathers *glorie*, is to beget the Sonne, *Joh.* 17. 5. Secondly, the Sonnes *glorie*, is to be begotten of the Father, *Joh.* 1. 14. and to be *equall* with him, *Phil.* 2. 6. Thirdly, the Holy-Ghoſts *glorie*, is to proceed from both, and to be equall with both.

Secondly, there is in God an eſſentiall glorie, which is not appropriated to any Perſon of the *Deitie*, but is

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common to all three Persons: and thus glorie is taken two wayes;

First, improperly, for that worship and honour which the Church of God ascribe to him, both by praying to him, and praysing of him, which is the same with our gloryfying of God; and of this God speaketh, *Isa.*42.7. *I will not give my glorie to another*; but of this hereafter.

Secondly, more properly, for that excellent Nature that is in God, who is glorious in himselfe, and also glorious in his gifts and graces, which he giveth to his Church; this is essentially proper to the Father, to the Sonne, and to the Holy-Ghost.

First, the Father hath glorie in himselfe, and giveth glorie to his Church; he *prepareth a kingdome* for the faithfull, *Mat* 25.34. and it is his *good pleasure to give it them*, Luke 12. 32. *he is the Father of glorie*, Eph. 1. 17.

Secondly, the Sonne hath *glorie* in himselfe, *Joh.*2.11. *Mat.* 19. 28. *Joh.* 12. 41. *Jude*, verse 24. and he giveth *glorie* to the faithfull. *Joh.*17. 22. *Joh.*14.2. and he is the *Lord of glorie*, 1 Cor. 2. 8.

Thirdly, the Holy-Ghost hath *glorie* in himselfe, who both prepareth *glorie* for the faithfull, and also prepareth the faithfull for *glorie*, and is *the Spirit of glorie*, 1 Pet.4.14.

The Father, the Sonne, and the Holy-Ghost are one glorious Lord God, who hath glorie essentially proper to him, and doth *give grace* and *glorie* to the faithfull, *Psal.*84.11. who is stiled, First, *the God of glorie*, Act.7.2. in regard of that glorie which he hath in himselfe, and of himselfe: Secondly, *the King of glorie*, Psal. 24. in regard of that glorie he giveth to his Church.

CHAP.

## CHAP. XVI.

### *The Father, the Sonne, and the Holy-Ghoſt, are bleſſed.*

BLeſſedneſſe is an eſſentiall propertie of God, who hath bleſſednеſſe in himſelfe, and of himſelfe, being free from all evill of all ſorts whatſoever, and aboundeth with all kind of Good; he perfectly knoweth, and certainely enjoyeth his owne bleſſednеſſe; he, to and for *himſelfe*, is *ſufficient*, and needeth no helpe of any, *Pſal.* 16.2. *Job* 22.3. *Job* 35.6,7. *Rom.* 11.35. *Pſal.* 50. 7,8,9,10,11,12. God is debtor to none, men and Angels owe all that they have unto him.

He is the *bleſſed God*, 1 Tim. 1. 16. 2 Tim. 6. 15.

Firſt, the Father is *bleſſed for evermore*, 2 Cor. 11. 31. ſo the *high Prieſt* acknowledged him, *Mark* 14.61.

Secondly, the Sonne is *bleſſed for ever*, Rom. 9.5. the *children* of the *Jewes* ſo acknowledged him, *Mat.* 11.9,10. yea, (ſaith the Pſalmiſt) *the Nations ſhall call him bleſſed*, Pſal. 72.17. ſo *Paul*, Tit. 2.13.

Thirdly, the Holy-Ghoſt is bleſſed. *Bleſſed be the glorie of the Lord from his place*: or, as the Originall will beare it; *the bleſſed glorie of the Lord, &c.* Ezek. 3.12. I know, that ſome referre this place to Chriſt, as ſpoken more peculiar of him; others, to Father, Sonne, and Holy-Ghoſt: but I rather think that acclamation to be given eſpecially to the Holy-Ghoſt, the *Spirit of glorie*, 1 Pet. 4.14. whoſe Divine work on the Prophet is twice mentioned almoſt in the ſame words both immediately before, and immediately after this acclamation,

mation, *Ezek.* 3. 12,13,14. *Then the Spirit tooke me up, and I heard behind me a voyce of a great ruſhing, ſaying, Bleſſed be the glorie of the Lord from his place; I heard alſo the noiſe of the wings of the living creatures that touched one another, and the noiſe of the wheeles over-againſt them, and a noiſe of a great ruſhing: ſo the Spirit lifted me up.*

Thus Father, Sonne, and Holy-Ghoſt are one and the ſame bleſſed Lord God: though the Sonne hath his perſonalitie from the Father, that *begetteth him*, Heb. 1.5. and the Holy-Ghoſt hath his from the Father, and the Sonne, from whom he *proceedeth*, Joh. 14.26. Joh. 15.26. yet the Sonne and Holy-Ghoſt are God of themſelves, and have their bleſſedneſſe (as being of one eſſence, ſubſtance, and nature with the Father) of themſelves, even as the Father hath, who are mutually in each other, *Prov.* 8.30. the *Father in the Sonne*, and the *Sonne in the Father*, Joh. 14.11. Joh. 10.38. and the Father and the Sonne are in the *Spirit*, Zach. 7.12. and *the Spirit* in them, 1 *Cor.* 2.11. even as the Spirit of of man is in man: being moſt abſolutely happy in action and contemplation. To whom let us give praiſe, and ſay with the Pſalmiſt, *Bleſſed be the Lord God, the God of Iſrael, who onely doth wondrous things, and bleſſed be his glorious Name for ever, and let the whole earth be filled with his glory, Amen, and Amen*, Pſal. 72.18,19.

*The*

# The third Booke.

## The Workes of God are equally wrought by Father, Sonne, and Holy-Ghost.

## The first Section.

### CHAP. I.

*The Scriptures manifeſt the Sonne and the Holy-Ghoſt to be God, equall with the Father, by aſcribing to them, equally with the Father, ſuch Workes as are proper to God.*

HE that worketh ſuch Workes as God alone worketh, is God, equall with the Father in Power and Glory.

The Sonne and Holy-Ghoſt worke ſuch Workes as God alone worketh:

Therefore the Sonne and the Holy-Ghoſt are God, equall with the Father in Power and Glory.

The Workes of God are of two kinds:

Firſt, there is *Opus ad intra, vel perſonale*; the Perſonall Workes of God, which are begun by, and terminated in ſome Perſon of the Deitie; as, the generation

of the Sonne by the Father, and the proceſſion of th Holy-Ghoſt from the Father and the Sonne; theſe a ſimply perſonall Workes, whereby the Perſons are di ſtinguiſhed from each other: Theſe, ſome call Work of Relation.

Secondly, there is *Opus ad extra, vel eſſentiale*; E ſentiall Workes of God: and they are ſuch, as a common Workes of the Father, the Sonne, and th Holy-Ghoſt, and are terminated in the Creature where it is the Scriptures uſe, to attribute theſe com mon Workes ſometimes to one Perſon, and ſometime to another; whereby they hold forth unto us the Uni tie both of Nature, and of Working, which is in th Trinitie of Perſons.

Theſe Eſſentiall Workes are undivided, according t that knowne Axiome; *Opera Trinitatis ad extra, ſu indiviſa*: None of them doth ought for us, without all *My Father worketh hitherto* (ſaith Chriſt) *and I work* Joh. 5. 17. where, as *Chryſoſtome* obſerveth, *He ſaith no My Father worketh, and I ſubminiſter to him; but he uſin the ſame word of the Father and of himſelfe*, ſaith, *M Father worketh, and I worke; whatſoever things the Fa ther doth, the Sonne doth likewiſe*, Joh. 5. 19. and ſo the Holy-Ghoſt, who *ſpeaketh not of himſelfe, but wha ſoever he ſhall heare, that ſhall he ſpeake*, Joh. 16. 13, 14. Hence every Perſon Worketh of himſelfe, according to that cauſall power which he exerciſeth; where there is not any preheminence, nor difference in dig nitie, but an unitie, and identitie of one and the ſame cauſe; they having one Eſſence, there is therefore one operation: That therefore which the Father doth, the Sonne doth; and what the Father, and the Sonne doe, the Holy-Ghoſt likewiſe doth, (as I ſhall ſhew) in theſe Outward, Common, and Eſſentiall acti ons.

Yet

Yet as there is a distinct order of subsisting, so they have a distinct manner of working; and they being three Persons, they work in three distinct manners. The Holy-Ghost proceeding from the Father and the Sonne, usually worketh from them both; *He shall receive of mine, saith* Christ, and *shew it unto you; all things that the Father hath, are mine,* Joh. 16. 14, 15. The Sonne having his personalitie from the Father, usually worketh from the Father; *The Sonne doth nothing of himselfe, but what he seeth the Father doe,* Joh. 5. 17. Thus each Person Worketh according to the manner of his subsisting, which manifesteth a diversitie of Persons, but no difference, or inequalitie of power; For they Worke not *as Instruments* one to another, but *as Co-workers, tanquam principium a principio,* as one Principle from another, in regard of their Persons: but as one, and the same Principle in regard of their Essence; where the Sonne, in regard of his Essence, he is God of himselfe, and worketh of himselfe, and so doth the Holy Ghost likewise. But as the Sonne is begotten of the Father, so he worketh from the Father.

These words διά, and ἐν, *by*, and *in*, which are oft-times found in Scripture, to expresse the Personall working of the Sonne, and Holy-Ghost, yet are not so used, as if the Sonne, and the Holy-Ghost were subordinate Instruments to the Father: but as one and the same efficient cause. For these Prepositions you shall finde indifferently prefixed to the Works of the Father, and of the Sonne, and of the Holy Ghost.

First, (διά) or (*by*) is used in respect of,

First, the *Father*, Gal. 1. 1. *Paul an Apostle, not of men, nor by men, but by Jesus Christ, and God the Father,* Eph. 1. 1. *Paul an Apostle of Jesus Christ by the will of God,* Col. 1. 1. 2 Tim. 1. 1. yea, the Father no Instrument of choosing Paul to be an Apostle, but an

efficient cauſe, *Jude* ſaith *Jude* 1. we are *ſanctified by God the Father*; yet he is not the Inſtrument, but the cauſe of our Sanctification. And Chriſt is ſaid to be *raiſed up by God the Father*, Rom. 6. 4. and *God is faithfull by whom ye are called to the fellowſhip of his Sonne*, 1 Cor. 1. 9. yet the Father is no Inſtrument, but a cauſe of Chriſts Reſurrection, and of our Vocation.

Secondly, the *Sonne*, Joh. 1. 3. Heb. 1. 2. Col. 1. 16. Eph. 3. 9. Gal. 1. 1.

Thirdly, the *Holy-Ghoſt*, Act. 11. 28. 1 Cor. 12. 3. yet in none of theſe places is it uſed to note any inſtrument, but an efficient cauſe.

Secondly, the Prepoſition (ἐν) or *in*, is placed likewiſe before the working of,

Firſt, the *Father*, as, *Act.* 17. 28. *Eph.* 3. 9. 1 *Cor.* 8. 6. 1 *Theſ.* 1. 1. 2 *Theſ.* 1. 1. *Rom.* 11. 36. 1 *Pet.* 1. 5.

Secondly, the *Sonne*, Joh. 1. 4. 1 Theſ. 1. 1. 2 Theſ. 1. 1. Eph 1. 1. Phil. 1. 1. Col. 1. 14. Col. 2. 11.

Thirdly, the *Holy-Ghoſt*, Jude 20. Eph. 4. 30. Eph 1. 18. 1 Cor. 12. 3. 1 Cor. 12. 3. 1 Cor. 6. 11:

By theſe and the like places, you may ſee the weake and ſandy foundation, on which they build their faith, who make the Father, Sonne, and Holy-Ghoſt not onely to be unequall, but unlike in Nature, becauſe the Apoſtle ſaith, *one God of whom*, 1 Cor. 8. 6. *one Lord by whom*, 1 Cor. 8. 6. and *one Spirit in whom*, 1 Cor. 12. 3, 4, 13. For this different manner of ſpeech doth not argue a different Nature in them, of whom he ſpeaketh, as they blindly collect, and fondly imagine; For the ſame reaſon would prove the Father to be inferiour to the Sonne, and it would make him his inſtrument, as in ſome places above ſpecified.

The Sonne, and the Holy-Ghoſt are not inſtruments to, but co-workers with the Father, they worke together: Firſt, in theſe common works, which extend generally

nerally to all of all ſorts, and kinds; Secondly, in theſe ſpeciall works, which reach eſpecially to the Church of God.

Firſt, the Father, the Sonne, and the Holy-Ghoſt work together in theſe Common works, which extend generally to all, of all ſorts and kinds, both of good and bad, as namely, Firſt, *Creation:* Secondly, *Preſervation* or providence. Firſt, Univerſally, in regard of all creatures in all places of the World; Secondly, particularly, in regard of the Sea; Thirdly, illumination, or working of common gifts and graces in all men; Fourthly, judging the earth.

The Scriptures doe manifeſt the Sonne, and the Holy-Ghoſt to be God, equall with the Father, by aſcribing theſe works to them equally with the Father.

## CHAP. II.

### *Firſt, Creation is a work of the Father, and of the Sonne, and of the Holy-Ghoſt.*

CReation is a work of God alone, He *ſtretcheth out the heavens alone, and ſpreadeth abroad the earth by himſelfe*, Iſa. 44. 24. *He alone ſpreadeth out the heavens*, and *treadeth upon the waves of the Sea*, Job 9. 8. He is *the builder and maker of heavan*, Heb. 11. 10. and He *laid the foundations of the earth*, Job 38. 4. yea, *Iſaiah* repreſenteth the Lord ſpeaking in his owne perſon, *I am the Lord, and there is none elſe, I forme the light, and I create darkneſſe: I make peace, I create evill, I the Lord doe all theſe things*, Iſa. 45. 6, 7, 8.

This our Creator is one in Eſſence. *Have we not all one Father? hath not one God created us*, ſaith *Malachi*,

Mal.2.10. and yet there are three Perſons that did cre-
ate us.

Firſt, the Father createth; thus we acknowledge in the Creed, the Father to be *Creator of heaven and earth*; and the Apoſtle affirmeth: *Of him are all things*, 1 Cor. 8.6. and *by him are all things*, Heb.2.10.

Secondly, the Sonne createth; and thus the Apoſtle ſaith, *by him are all things*, 1 Cor.8.6. *all things were made by him, and without him was not any thing made that was made*, Joh.1.3. *the heavens* were *made* by him, Pſal.33.6. they are the *work* of *his hands*, and he *laid the foundations of the earth*, Heb. 1.10. *by him were all things created that are in heaven; and that are in earth, wither they be Thrones or Dominions, or Principalities or Powers, all things were created by him, and for him*, Col. 1.16. *the World was made by him*. Joh.1.10.

Thirdly, the Holy Ghoſt createth; He *made* man, *Job*.33.4. he *made* the body of Chriſt out of the ſeed of the Woman, *Mat.*1.18. *Luk*.1.35. he *garniſheth the heavens*, Job 26.13. he *moued upon the waters*, Gen. 1.2. cheriſhing them, and making them fruitfull, and fit for the creatures to live in. *By the Word of the Lord were the heavens made, and all the Hoaſt of them by the Spirit of his mouth*; ſo it is according to the Originall, *Pſal*.33.6.

Thus the Father, the Sonne, and the Holy-Ghoſt did create, and build the World: and therefore God; for ſo the Apoſtle affirmeth, he that built all *things* is God, *Heb*.3.4. Yea, it is obſerveable, that *Moſes* treating of the creation, uſeth the word *Elohim*, and no other word above thirtie times together, *Gen*.1. to ſhew that all the three Perſons did work this great work; beſides, in creating man, how plainely is the pluralitie of Perſons in the unitie of the eſſence ſet forth, *Gen*. 1. 26. and *God ſaid*, (there the Noune is plurall, ard the Verb

Verb is ſingular) although after the Verb is plurall; *Let us make man after our Image, and after our likeneſſe;* (*us*) and (*our*) ſurely note a pluralitie of Perſons. Beſides, how abſurd a thing would it be to imagine God, if but one Perſon to ſpeake to himſelfe, and yet in the 27. verſ. it is *he made man in his owne image*, to point forth to us the unitie of his Eſſence.

I know the Jewes object divers wayes againſt this.

*Object.* 1. That in the Scripture one man ſpeaketh plurally of himſelfe: as, Firſt, *Bildad*, Job 18. 2. 3.

*Sol.* But he ſpeaketh not onely of himſelfe, but his other two friends; Secondly, *Abſalom*, 2 Sam. 16. 20. but he ſpeaketh not onely of himſelfe, but of his people and Armie; Thirdly, *Daniel*, Dan. 2. 36. but *Daniel* doth ſpeake of the three Children that were his companions together with himſelfe: Fourthly, *Cant.* 1. 3. But the Church, although one, yet the *members are many*, 1 Cor. 12. 12. and as ſhe is one body, ſhe ſpeaketh ſingularly, but as ſhe is many members, ſhe ſpeaketh plurally.

*Object.* 2. That God ſpake after the manner of Kings.

*Sol.* Firſt. That kinde of ſpeech was not then in uſe, as *Abon-Ezra* noteth on *Gen.* 29. 27. Moreover in the examples of Kings ſpeeches in the Scripture, there is not the like, as, *Gen.* 14. 21. *Gen.* 20. 9. *Dan.* 2. *Dan.* 3. *Dan.* 4. *Dan.* 5. *Dan.* 6. 2 *Chr.* 36. 23. *Ezr.* 1. 2. *Ezr.* 7. or in any King of *Iſrael*, or of *Juda*: after ages brought in this cuſtome among Kings.

Secondly, if the Lord would at any time have ſpoken plurally, it would have been eſpecially when he gave his Law: where although then he manifeſteth the pluralitie of Perſons, *Exod.* 20. 2, 5, 7, 10, 12. and uſeth the word *Elohim* plurally, yet he ſpeaketh in the

ſingular number, *Exod.*20.2,3,5,6,7. Thirdly, Kings doe ſpeake plurally, becauſe they are publique Perſons, and repreſent the whole Kingdome, and act by the advice of their Councels; Fourthly, Kings doe not uſe the ſingular and plurall promiſcuouſly, as the Scripture doth of God.

*Object.* 3. That God did ſpeake to the Angels.

*Sol.* 1. God ſpake to them, in whoſe Image man was to be made: but man is not ſaid to be made in the Image of Angels, but in the Image of God.

Secondly, the Angels did not make man, but God.

Thirdly, the Angels were not called in for advice: the Lord neither had, nor did need any *Counſell*, Iſai. 40.13. for he *worketh all things after the Councell of his owne will*, Eph.1.11. yet the Scripture treating of God as the Creator, and maker of all things ſpeaketh not onely in this place, but in divers other places plurally, as, *Eccleſ.* 12. 1. *Remember thy Creators*; Heb. and Pſal. 49. 2. *Let Iſrael rejoyce in his Makers*: Heb. Iſai.54.5.*thy Makers are thy Husbands*; yea, *Eloah*, which is ſeldome uſed ſingularly, yet *Job* 35.10. it is ſo uſed, and a word of the plurall number is joyned with it; *None ſaith, where is God, my Makers: God*, there is the Unitie: *my Makers*, there is the Trinitie.

And ſurely, the Sonne, and the Holy-Ghoſt, if they did not with the Father, make the World, they were ſubject to that imprecation which *Jeremie* teacheth the captived *Jewes*, and delivereth it in the *Caldean* Language, (although the whole Book beſide is written in *Hebrew*) that the *Jewes* might anſwer the *Caldeans* in their owne Language, when they tempted them to worſhip God that made not the Heavens, Jer. 10. 11. Thus ſhall ye ſay to them, *The Gods which made not the Heavens, and the earth, ſhall periſh from the earth, and from under theſe heavens. Woe therefore unto them that*

*ſtrive*

*ſtrive with their Maker*, Iſai. 45. 9. who count that their *glorie*, which is their *ſhame*, Phil. 3. 19. namely, that they can contend with their Maker, and fight againſt the Deitie of the Sonne, and of the Holy-Ghoſt, who together with the Father, did make them. Theſe are they which *deny the Lord that bought them*, 2 Pet. 2. 1. Theſe *bring on themſelves ſwift deſtruction.*

## CHAP. III.

### *The Workes of Providence on the dry Land, are wrought by the Father, the Sonne, and the Holy-Ghoſt.*

PRovidence is a work of God, whereby he preſerveth and governeth all his Creatures, ordering them, and all their actions to his owne glory. It requiring the ſame power to preſerve, as it did to create. He who is the Creator of *all*, he is the Owner of *all*, Pſal. 50. 11, 12. Pſal. 24. 1. he that is the great Houſe-keeper of heaven and earth, he *provideth* for all, *Pſal.* 104. 28. they *wait* on him *for food*, Pſal. 145. 15, 16. he *giveth them their meate in due ſeaſon*, he *openeth his hand, and ſatiſfieth the deſire of every living thing*; he is the *preſervrr of men*, as *Job* ſtileth him, *Job* 7. 20. and the *Saviour of all*, as *Paul* ſheweth, 1 *Tim.* 4. 10. as *Job* therefore ſpeaketh: *Aske now the Beaſts, and they ſhall teach thee, and the Fowles of the aire, and they ſhall tell thee: or ſpeake to the earth, and it ſhall ſhew thee, or to the Fiſhes of the Sea, and they ſhall declare unto thee, who knoweth not in all theſe, the hand of the Lord hath wrought this?* Job 12. 7, 8, 9. where, in all the long controverſie between *Job* and his three friends, the Name *Jehovah* is uſed onely there; even when *Job* ſpeaketh of

of the Lords giving life, and being to all Creatures, and of his preſerving his life, and being, which he hath given them; where though this *Jehovah*, who alone provideth for all, is one; yet there are three Perſons which doe diſtinctly work according to their perſonall order, in all the works of providence, both, Firſt, on the dry Land, as alſo, Secondly, on the broade Sea.

Firſt, Gods providence is ſeene in the Workes on the dry Land, and that in regard of all the three Perſons.

Firſt, the Father provideth for us; He *knoweth what things we have need of*, Mat.6.32. he *feedeth the Ravens*, *cloatheth the Lillies*, and *careth for man*, Mat. 6. 26. Luk. 12. 24. &c. and *giveth good things to them that aske*, Mat.7.11. and ſtill *worketh* in regard of his providence, *Joh.* 5. 17. preſerving men from danger.

Secondly, the Sonne, he provideth for us; He *upholdeth all things by the Word of his power*, Heb.1.34. *by him all things were created, and doe conſiſt*, Col.1.16, 17. *he doth for us whatſoever we ſhall aske*, Joh.14.17. he *worketh* alwayes in regard of his providence, *Joh.*5. 17,19. *protecting* us, *Mat.*23.34. and *preſerving* us from danger, *Rev* 3.10. *Jude* verſ. 1.

Thirdly, the Holy-Ghoſt, he provideth for us; he proſpered *Zerubbabels* bulding, *Zac.* 4. 6,7, 8. he governed the Apoſtles in their journies: he ſent *Philip* to the *Eunuch*, to preach Chriſt to him at that time, when he was *reading* of Chriſt in *the Prophet Iſaias*, Act 8 29,33, 35, he directed *Paul* to preach the Goſpell in ſome Countries, and ſuffered him not to preach in others, *Act.* 16. 6, 7. *Simeon* to whom the Holy-Ghoſt revealed, he ſhould not dye, till he had ſeene the Lord Chiſt, was directed by the *Holy-Ghoſt* to goe then into the Temple, when Chriſt was there, *Luk.*2.27. he governeth

th the faithfull, *Rom.* 8.14. and ſuffereth them not to *ve after the fleſh*, but after his direction, and guiding, nd he worketh alwais in regard of his providence, oth in *renewing* of the Creatures. P*ſal.* 104.30. by roducing a new generation of them, as alſo in preſerving men from danger, P*ſal.* 143. *the good Spirit of the Lord leadeth us.*

Providence is the undevided worke of the Father, the Sonne, and the Holy-Ghoſt, and is equally competent to all the Perſons in the holy Trinitie: and is not to be attributed principally to one Perſon, and leſſe principally to another; there being the ſame and equall Power, Wiſedome, Will, and Operation, of all, as Chriſt himſelfe witneſſeth; *My Father worketh hitherto, and I worke*, Joh.5.17. whence you may eaſily collect, the Father and the Sonne are Coeſſentiall, and Cowarkers, and that in works of Providence, not onely on the Land, but alſo (as I ſhall ſhew) on the Sea.

## CHAP. IV.

### *Ruling the Sea is a Worke of the Father, and of the Sonne, and of the Holy-Ghoſt.*

GOds providence is ſeene in every thing, the Lord is *wonderfull* in all his works, P*ſa.* 98.1. P*ſa.* 39.14. but eſpecially is his overruling providence in the great Waters, and he is wondrouſly *wonderfull* in the Sea, P*ſal.* 107.24,25. both in the firſt making of it, cauſing *the Waters to gather on heapes*, Gen.1.9. *He ſhutteth it up with doores, and barres*, Job 38. *He layeth up the deep as in a treaſure-houſe*, Pſal. 33.7. he giveth ſtayes and bounds

bounds to it, causing the small *sand* to *bound* that which if he command, shall breake down Rocks, and Mountaines, *Job* 38.10.11. he for the drowning of the world, can *open the Fountaines of the great deep*, Gen. 6 making the Waters to overflow the earth. as in the first Creation, and he can with a violent Wind, *keep back the Sea*, and make it *dry Land*, Exod. 14. that *Israel* may passe through, *Psal.*78. *Psal.*106.

It is the Lord alone that *ruleth the Sea*, and *stilleth the noise and Waves thereof*, Psal. 65.7. he *bindeth up the Sea in swadling-bands*; Job 38.9. God swadleth the Sea as easily as the Midwife doth the young Infant. Now this Worke is not a Work of one Person alone, but of all three.

First, the Father *bindeth the Waters as in a garment*, Prov.30.4. with the Clouds above, and the Sands beneath, compassing them in.

Secondly, the Sonne quieteth the Sea, as a man would quiet an unrulie Child, by commanding it to *be silent*, Mar. 4.39. or as one would tame an unruly Beast, by putting a bridle into its mouth, φιμωθητι, be thou with a bridled mouth, so the word signifieth; thus Christ putteth a bridle into the mouth of the Sea, that it can rage no more: where you may see effects both of his Humane as also of his Divine Nature. First, of his Humane Nature, in *sleeping in the Ship*. Secondly, of his Divine Nature, *rebuking the wind*, and the *Sea*, and they *obey him*.

Thirdly, the Holy-Ghost *measureth the waters in the hollow of his hand*, Isa.40.12. even as a man would measure a spoone-full of water. That this is the Holy-Ghost, the words following shew: *Who hath directed the Spirit of the Lord?* Isa. 40.13.

The Father, the Sonne, and the Holy-Ghost therefore are equall in Power, Majestie, and Glory, and worke together

ther on the Land, and on the Sea; who are one God, nd rule all things by his providence, *according to his wne will*, Dan. 4. 35.

## CHAP. V.

### *Illumination is a worke of the Father, of the Sonne, and of the Holy-Ghoſt.*

Llumination is a worke of God, who worketh not onely ſaving graces in the hearts of his Elect, but alſo ommon graces in the hearts of good and bad; who diſtributeth theſe his *gifts according to his owne will*, Heb. 2. 4. He *worketh all his pleaſure*, Iſa. 46. 10. What his *ſoule deſireth, that he doth*, Job 23. 13. in all places acting *whatſoever he will*, Pſal. 135. Dan. 4. 33. Yea, the Lord doth not onely what he *will*, without reſiſtance, *Pſal.* 115. 3. *Rom.* 9. 19. but he maketh his owne will, in all workes, of his divine diſpenſation, the rule of his actions, which is proper to God alone. And thus,

Firſt, the Father giveth *gifts* to all; ſecondly, *enlighteneth* all with common illuminating *gifts*, Jam. 1. 17. thirdly, working all according *to his owne will and pleaſure*, Mat. 11. 26. Luk. 10. 21. Eph. 1. 11.

Secondly, the Sonne *giveth gifts* to men freely, *Eph.* 4. 10. *Joh.* 15. 5. ſecondly, He *enlighteneth* all with common illuminating *gifts*, Joh. 1. 9. thirdly, He worketh all things according *to his owne will*, Luk. 5. 13. Joh. 17. 24. Joh. 5. 21. Joh. 10. 28. Eph. 4. 7.

Thirdly, the Holy-Ghoſt *giveth gifts* to men freely, 1 *Cor.* 12. 8, 9, 10, 11. ſecondly, He *enlighteneth* all with common gifts and graces, as he did *Bezaliel* and others, *Exod.* 31. 3, 4, 5. *Exod.* 28. 3, 4. *Exod.* 35. 31. It is a worke of the *Spirit* of God, to have skill to worke in

*gold*,

*gold*, and in *silver*: yea; it is his worke, that *Saul* can *prophesie*, and *governe Israel*, 1 Sam.10.6. 1 Sam.11.6. thirdly, He giveth his *gifts* to men as he pleaseth, *dividing them to all severally as he will*, 1 Cor.12.11.

There being one and the same Will in the Father, and the Sonne, and the Holy-Ghost, the same Power, are the same God in essence; what therefore the one willeth, the other willeth: it is one and the same God, which worketh *all in all*, 1 Cor.12.6. and dealeth to every man his measure of *gifts*, Rom.12.5.

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## CHAP. VI.

### *To judge, and punish the World, is a Worke of the Father, of the Sonne, and of the Holy-Ghost.*

TO Judge the World, and to punish those that offend the Supreame Majestie, is the Worke of God, who is the *Judge of all the World*: Gen.8.25. *There is but one Law-giver and Judge*, Jam.4.12. So *Tremelius*, and the Vulgar reade it. He judgeth particular men on the earth, and he it is, which at the generall Judgement, which is called *Gods day*, 2 Pet.3.12. jndgeth the quick, and the dead; *Neither is there any that can deliver out of his hand*,, Deut.32.39. and if he *worke*, who shall *let it*? Isa.43.13. Where,

First, the Father judgeth the World, and punisheth wicked men therein, *Amos* 4.10. *I overthrew some of you, as God overthrew Sodome and Gomorrah*; *Patrem hic loqui, & de filio dicere.* Euseb. lib.5. *de Demonstra. Evan.* cap.23. It is the Father, who speaketh of his punishing *Israel* with sin-revenging judgements, even as the Sonne punished *Sodome* and *Gomorrah*. For although

though the *Father is ſaid to judge no man*, Joh. 5. 22. *we muſt not thinke* (as *Calvin* obſerveth, *that the Father ſits idle, and doth nothing; For he worketh hitherto*, Joh. 5.17. *But this is ſpoken ex Hypotheſi.* He doth not ſimply deny the Fathers judging the earth, but ſpeaketh according to them to whom he directed his ſpeech; He denieth the World to be ſo governed of the Father (as the Jewes thought) which did ſeparate the Sonne from the Father: whereas the Father, as he made the *World by his Sonne*, Eph. 3. 9. ſo he *judgeth* likewiſe the *world by his Sonne*, Act. 17. 31.

Secondly, the Sonne *judgeth* the World, and puniſheth wicked men therein, *Pſal.* 72. 4. He threatned to caſt *Jezabel* into a *bed*, and *thoſe that commit fornication with her into great tribulation*, Rev. 2. 23. He *rebuketh*, and *chaſteneth* thoſe that he *loveth*, Rev. 3. 19. He breaketh his Enemies with a *rod of Iron*, and *daſheth them in pieces, like a Potters Veſſell*, Pſal. 2. 9. when he is *angry, they periſh from the way*, Pſal. 2. 12. He it was that raigned fire and brimſtone from heaven on *Sodome* and *Gomorrah*, Gen. 19. 24. *The Lord rained from the Lord, fire and brimſtone out of heaven*; where *Jehovah* a Name of Gods Eſſence, is there uſed Perſonally for the Father, and the Sonne. Yea, God the Father ſpeaking of this act, twice relateth it in the ſame manner, as *Moſes* doth; *I overthrew ſome of you, as God overthrew Sodome and Gomorrah*, Amos 3. 10. Againe, *as God overthrew Sodome and Gomorrah, and the neighbour Cities, ſaith the Lord*, Jer. 50. 14. Loe, God the Father relating, and God the Sonne acting the deſtruction of theſe Cities. Moreover, in the Creed we acknowledge Chriſt to be the Iudge of *the quick, and of the dead*, whith the Scripture likewiſe cleareth. For *the Lord Jeſus ſhall be revealed from heaven, with his mightie Angels, in flaming fire, taking vengeance on them*

*that*

*that know not God*, 2 Thes. 1.7,8. and *Paul* speaking of this Judgement-Seat, *Rom.* 14. 10. calleth it the *Tribunall Seat of Christ*, before whom we must appeare to give *an account*; yet in the 12. verse, he saith, we must give *an account to God*; the Lord Jesus being God as well as man; and 2 *Cor.* 5.10. speaking of *the Judgement-Seat of Christ*, and the terror thereof, calleth it the *terror of the Lord*, vers. 12. calling Christ God and Lord in these places, who, as he is the Sonne of Man, he hath this Worke committed to him, *Joh.* 5. 27. but he being the second Person of the Trinitie, and God equall in power and glory with the Father, so he hath this power of himselfe, as the Father hath.

Thirdly, the Holy-Ghost judgeth the World, and punisheth the wicked therein. *The Spirit of the Lord gathereth the uncleane Creatures together, to punish the enemies of the Church*, Isai. 34.16. He that is *a Comforter* to the Elect, is a *Reprover*, and *Convincer* to the World, *Joh.* 16.8. They that resist the Holy-Ghost, doe it by gain-saying his Word, not by frustrating his Worke; for he convinceth the World, either to conversion, or confusion. He punished *Ananias* by *Peter*, Act. 5.5. and *Elymas* by *Paul*, who is then expressely said to be *full of the Holy-Ghost*, Act. 13.9,10. He casteth these Sinners, that doe *despite* unto him, *Heb.* 10. 29. into eternall punishment. He that *blaspemeth the Holy-Ghost, shall never be forgiven in this world, nor in the world to come*, Mat. 12.32,33. Mar. 3.29. Surely, there is not the like said of the Father, or of the Sonne; yea, our Saviour saith the contrary of sinnes committed against himselfe; not as if the Holy-Ghost were greater then the Father, or the Sonne, but onely equall with them in Majestie, and in glorie; This Sinne is not onely against his Person, but against his operation, and working; It being a sinne against the light of illumination, which

which he terminatively worketh in them. A ſinne againſt the Father, is remitted by the *blood* of the Sonne, which *waſheth away all ſinne*, 1 Joh. 1. 7. and a ſinne againſt the Sonne, is done away by the worke of the Spirit, who applyeth the Merrits of Chriſt to every penetent Soule, *by faith, purifying their hearts*, Act. 15. 9. but if the ſinne be againſt the Holy-Ghoſt, and againſt his Workes, by *falling away* from his graces, *Heb.* 6. 4, 5. by *grieving this hbly Spirit*, Eph. 4. 30. and by maliciouſly oppoſing, and blaſphemouſly doing *deſpite to the Spirit of grace*, Heb. 10. 29. All hope of obtaining pardon is quite cut off; for there is no fourth Perſon to cure this Apoſtatizing relapſe; and the Worke cannot be wrought backward: for the Spirit proceedeth from the Father and the Sonne, in regard of his Perſonalitie, worketh alſo from them both, who alſo begin that Worke, which he terminateth, which he perfecteth in us. Now the Spirit worketh neither by the Father, nor by the Sonne, (as the Sonne is God, though he worketh by him, as I ſhall have occaſion to ſhew, as he is the Sonne of man;) wherefore, where the Spirit applyeth not the blood of Chriſt, there is no remiſſion of ſinnes; for there is neither faith nor repentance wrought in that mans heart by the Spirit of God, who terminateth, and perfecteth thoſe graces; which alſo the Father and the Sonne worketh with him, in the hearts of every true beleever. This ſinne therefore is alſo againſt the Father, and the Sonne, and not onely againſt the Holy-Ghoſt; but becauſe it is more immediately againſt his worke; therefore it is ſaid to be againſt the Holy-Ghoſt, who together with the Father and the Sonne, puniſheth this Apoſtaſie, by giving up ſuch a wretch to his owne hearts luſt, and by delivering him up to a reprobate ſenſe.

Thus Father, Sonne, and Holy-Ghoſt, are coworkers in this Worke, namely, in *judging* the earth, and in punishing the World; which the Lord doth manifeſt, when he was about to caſt *Adam* and *Eve* out of Paradice; for God ſaith, *the man is become like one of us*, Gen. 3. 22. which cannot be ſpoken, where there is but one Perſon; againe, in the deſtruction of *Babel*, and confuſion of Languages, the Lord ſaith, *Gen.* 11. 7. *Come ye, and let us goe downe, and let us confound their Languages*: where the Father ſpeaketh to the Sonne, and to the Holy-Ghoſt. Beſides, confuſion of Languages is no worke of the Creature, but a Worke proper to God alone; which is ſpoken in the plurall Number, *Let us goe downe, and let us confound them*; and yet to ſhew the unitie, it is *Jehovah* who is one, did *ſcatter* and *confound* them, *Gen.* 11. 8, 9. *Moſes* relating that action in the ſingular Number, which God himſelfe ſpeaketh of plurally; it being the worke of one God in three Perſons to effect this Worke; Moreover, the Pſalmiſts phraſe is remarkeable, *Pſal.* 58. 11. *Jeſh, Elohim Shophedim*, (*eſt dii judicantes*, word for word) one word ſingular, and another plurall is joyned with *Elohim*, a word of the plurall number, intimating the unitie of that one God in Eſſence, and Trinitie of Perſons that judge the earth.

Oh that men would ſing *Halelujah*, and give praiſe to God for his worke! And ſurely, the firſt time that *Halelujah* is uſed in the Old Teſtament, is, *Pſal.* 104. laſt, where conſuming of ſinners is mentioned; as in the New Teſtament, it is firſt uſed in, *Rev.* 19. where the deſtruction of *Antichriſt*, that man of ſinne is foretold. Thus you may ſee, the Father, the Sonne, and the Holy-Ghoſt is that one God, that effecteth theſe Workes, which extend Generally to all.

The

## *The ſecond Section.*

### CHAP. I.

*The Workes of God, which doe concerne the Lord Jeſus, the Head of the Church, were wrought by the Father, the Sonne, and the Holy-Ghoſt.*

AS the Father, the Sonne and the Holy-Ghoſt did effect theſe common Workes, which extend generally to all; ſo alſo they effect theſe ſpeciall Works, which reach onely to the Church of God, which are of two ſorts; for, Firſt, they are ſuch Workes which God alone worketh, in regard either of Chriſt, the Head of the Church: Or, Secondly, of the Church, which is the Bodie of Chriſt.

Firſt, theſe Workes which are wrought, in regard of Chriſt the Head of the Church: as namely, Firſt, Chriſts Incarnation, Secondly, his Atteſtation: Thirdly, his Vocation: Fourthly, his miraculous Operations: Fifthly, his Death and Paſſion, for the ſinnes of the World: Sixtly, his Reſurrection: Seventhly, his Aſſention were wrought by the Father, the Sonne, and the Holy-Ghoſt.

The Scriptures doe manifeſt the Sonne and the Holy-Ghoſt, to be God equall with the Father by aſcribing to them theſe Workes equall with the Father.

## CHAP. II.

### *Incarnation of the Word, was a Worke of the Father, of the Sonne, and of the Holy-Ghost.*

THe *Incarnation* of the Word, is a Worke of God: it is inchoative. an Eſſentiall Worke of God, common to the whole Trinitie; though terminative, it is terminated, perfected, and conſummated in the Sonne of God, whoſe Perſonall Worke, it was to be *made fleſh*, Joh.1.14. and to have two Natures, Divine, and Humane united in one Perſon; who, as he was the Sonne of God, was eternally *begotten*, of his *Father*; but as he was the Sonne of man, he was *borne of a Woman in the fulneſſe of time*. Gal.4.4. *To us a Childe is borne*, Iſai.9.6. and therefore man, *to us a Sonne is given* of God, and ſo he is God.

The efficient cauſe of Chriſts *Incarnation*, is the whole Trinitie; *God ſent him*, Joh.3.34. He *raiſed up* this *great Prophet*, Deut. 18.15.18. the *Lord pitched this Tabernacle, and not man*, Heb.8.2.

Firſt, the Father *prepareth a Body for him*, Heb. 10.5. He *ſent his Sonne, made of a Woman*, Gal.4.4. Mat.10.40. After all his Servants, he ſent unto them his Sonne, ſaying, *they will reverence my Sonne*, Mat.21.37. Mar. 12.6. Luk.20.13. and our Saviour telleth us, *he that honoureth not the Sonne, honoureth not the Father that ſent him*, Joh.7.23.

Secondly, the Sone, which as God, *made all things*, Joh.1.3. made alſo his owne Body; for he *emptyed himſelfe, and tooke on him the forme of a ſervant*, Phil.2.7. *He tooke not on him the Nature of Angels, but tooke on him*

*him the forme of Abraham*, Heb. 2. 15. Here are two Natures in Chriſt; Firſt, the Nature, *emptying* himſelfe, and aſſuming: Secondly, the Nature *taken*, and aſſumed; He *tooke not on him the Nature of Angels*, he was no created Spirit, as they are; but he *tooke on him the Seed of Abraham*: and therefore ſurely, *he was*, before he tooke this Nature of man on him and ſo he teſtifieth of himſelfe, *Joh.* 8. 58. He *tooke part of our fleſh and blood*, Heb. 2. 14. He made himſelfe partaker of that which was ours, that we might more eaſily take part of that which was his.

Thirdly, the Holy-Ghoſt *formed his body*; This the *Evangeliſt* affirmeth, *Mat.* 1. 18. ſo the *Angel* foretold to *Mary*, Luk. 1. 35. and likewiſe telleth *Joſeph*, Mat. 1. 20. and we acknowledge in the Creed, that he *was conceived by the* Holy-Ghoſt.

Thus the Father, the Sonne, and the Holy-Ghoſt equall in Power, and glory are one, and the ſame efficient Cauſe of Chriſts *Incarnation*, which was terminated in the ſecond Perſon; they wrought the Mantle of his Humanitie which he put on; who continuing that he was, is made that he was not. And indeed fit it was that he, by whom man was *created*, ſhould reſtore, & as it were *recreate* man, *Joh.* 1. 3, 4. *Col.* 1. 16. Thus was the Maker of the earth, made man on the earth. He that was the brightneſſe of Glory, tooke upon him the vileneſſe of our Nature. The Lord Jeſus, who was in the *forme of God and equall with God, tooke on him the forme of a ſervant*, Phil. 2. 6, 7. and *made little lower* then ſome of his owne Creatures, *Heb.* 2. 7. He that was infinitely more excellent from all Eternitie then Angels, made himſelfe *a little while inferiour to Angels*, that he might make us *like unto Angels*, Mat. 22. Oh that we had the tongue of Men and Angels to ſing forth his praiſe, who thus humbled himſelfe, that he might exalt us; that he

he to whom *the Angels minister*, Mat.4. and doe *worship*, Heb.1.6. for our sakes should as it were leave the Mansions of heaven, and take up his first Lodging in a Stall, and be crouded in a Manger, and swadled in a few ragges; such was the riches of his grace towards us, that *though he were rich, yet for our sakes he became poore, that we through his povertie, might be rich*, 2 Cor. 8.9.

## CHAP. III.

### *The Attestation, or the Witnesse bearing of the Messiah, was the Worke of the Father, the Sonne, and the Holy-Ghost.*

THe *attestation of the Word*, that he was the Messiah of the World, was a Worke of God. Fit it was, the Sonne of God should receive testimony from God; he *received not testimony from men*, Joh. 5.31. God bare witnesse that he was the Saviour of the World; Angels and holy men bare witnesse of him secondarily, as Gods Messengers to us; but *God* is that witnesse, on which our faith must depend, *Gal*.1.8. If *we receive the witnesse of men, the witnesse of God is greater; this is the witnesse of God, which he hath testified of his Sonne*, Joh. 5.9. And surely, the Father, the Sonne, and the Holy-Ghost, bare witnesse to us of the Messiah.

First, the Father *bare witnesse of him*; So the Lord Christ assureth us, *Joh*. 5.37. *The Father which hath sent me, hath borne witnesse of me*, Joh.8.18. He testified of him at his *Baptisme*, Mat.3.17. and at his *transfiguration*, Mat. 17.5.

Secondly, the Sonne indeed, as man, had no power to *beare witnesse* of himselfe, *Joh*.5.13. yet as God, he

*testi-*

*testified of himselfe*, Joh. 8. 18. and did *justifie* his own testification, *Joh.* 8. 16, 17, 18. who, together with his Father, witnessed that he was the *Messiah*, Joh. 4. 26. Joh. 5. 17. Joh. 10. 25. and that God was his *Father*, and he his *Sonne*, Joh. 5. Joh. 6. Joh. 10. yea, the Lord Jesus telleth the Jewes, *Except ye beleeve that I am, ye shall dye in your sinnes*; where the Lord stileth himselfe, *I am*, a Name peculiar to God, *Exod.* 3. 14. and telleth the Jewes, they must beleeve it, unlesse they will dye eternally. Let these that fight against the Divinitie of the Lord that bought them, seriously weigh this, and other places where he stileth himselfe thus, who say that Christ never professed himselfe to be God, or tooke any Name of God, on him.

Thirdly, the Holy-Ghost *bare witnesse* of Christ, so he telleth his Disciples: *He shall testifie of me*, Joh. 15. 26. *He shall receive of mine, and shall shew it unto you*, Joh. 16. 14. and the Apostles shew the Jewes, that the *Holy-Ghost* did beare witnesse of Christ, *Act.* 5. 32. who bare witnesse of him at his *Baptisme*, *by descending on Christ*, Mat. 3. 16. Luk 3. 22. Joh. 1. 33. and after Christs ascention, by *descending on the Apostles* and Disciples of Christ, *Act.* 2. *Act.* 8. *Act.* 10. *Act.* 19.

*There are three that beare record in Heaven: the Father, the Word, and the Holy-Ghost, and these three are one*, 1 Joh. 5. 7. not onely one Witnesse but one God; which Text of Scripture, because it is a notable Plate to steere the Ship of the Church in sayling between the Rocks of *Arrianisme*, denying Unitie: and of *Sabellianisme*, opposing the Trinitie; the enemies of the truth have therefore endeavoured to destroy it: razing this Text and others out of the Scriptures. Thus the *Arrians* did corrupt this too, and other Texts, even as *Jerome* complaineth, who notwithstanding, citeth this place against them: so doth *Fulgentius* and *Euphonius*;

yea, *Cipryan, in Lib. de unitate Eccleſ.* who lived before *Arrius*, rehearſeth it: and *Athanaſius* cited it against *Arrius* in the *Nicene Councell.* (as *Junius* obſerveth:) and it is to be found in the moſt Ancient Copies, both Greek and Latine, and is ſo ſutable to the matter the Apoſtle treateth of, and ſo fitly anſwering the eight and ninth Verſes of the ſame Chapter, and ſo conſonant to the word, that there is no reaſon to thinke this an addition to the Canon of the Scriptures.

## CHAP. IV.

### *The Vocation of Chriſt to the Office of a Mediator, was a Worke of the Father, the Sonne, and the Holy-Ghoſt.*

THe *Vocation of Chriſt* to his Mediator-ſhip, and the ſending of him to preach, was a Worke of God alone. The Lord Jeſus being to offer himſelfe a Sacrifice for the ſinnes of the World, (wherein he was both Prieſt, and Sacrifice) *glorified not himſelfe, to be made an High Prieſt*, Heb. 5. 3. as man, he tooke not this Office on him; for *no man taketh this Honour on him, but he that was called of God, as was Aaron*, Heb. 5. 4. as he was the Sonne of Man, he was *called of God, an High Prieſt*, Heb. 5. 10. but as God, being one with the Father, and the Holy-Ghoſt, ſo he voluntarily undertooke this Office; the efficient Cauſe of this Act, was the whole Trinitie.

Firſt, the Father ſent him to preach; our Saviour ſpeaking to the Jewes, ſaith, *My Doctrine is not mine, but his that ſent me*, Joh. 7. 16. He *made him an high Prieſt, who ſaid, Thou art my Sonne, to day have I begotten thee*, Heb. 5. 5. who was *called of God, an high*

*Prieſt*

*Prieſt after the Order of Melchizedeck*, Heb. 5. 10. where it is obſerveable, that Chriſt as man, is ſaid to be *a Prieſt after the Order of Melchizedeck*, Heb. 5. 6, 10. Heb. 6. 20. Heb. 7. 17. but as Chriſt was the *Sonne of God*; ſo *Melchizedeck* is ſaid to be *made like unto him, a Prieſt continually*, Heb. 7. 3.

Secondly, the Sonne of God *made himſelfe of no reputation*, Phil. 2. 7. He voluntarily undertooke this Office, for ſo he teſtified: *For this cauſe came I into the World, that I ſhould beare witneſſe unto the Truth*, Joh. 18. 37. *Loe, I come to doe thy will, O God*, Heb. 10. 8.

Thirdly, the Holy-Ghoſt ſent him. He was *led by the Spirit into the Wilderneſſe*, Luk. 4. 1. and *returned in the power of the Spirit unto Galilee*, Luk. 4. 14. and was ſent by *the Spirit to preach the Goſpell to the poore*, and *anointed* by him, with gifts without meaſure, *Luk.* 4. 18. Act. 10. 38.

Thus there is one inſeparable, and undivided Working of the Father, the Sonne, and Holy-Ghoſt, as there is one inſepparable, and undivided Nature of them.

## CHAP. V.

### *Chriſts power as man to worke Miracles, was a Worke of the Father, of the Sonne, and of the Holy-Ghoſt.*

THe *Miracles* that Chriſt wrought, when he lived on the earth, were wrought by the *power of God*, Joh. 10. 38. *God did them by him*, Act. 2. 22. they were wrought,

Firſt, by the power of the Father. The Lord telleth the Jewes, *many good Workes have I ſhewed you from the*

*the Father*, Joh. 10.32. *the Father that is in me, he doth the Workes*, Joh. 14.10. the *Sonne doth nothing, but what he seeth the Father doe*, Joh. 5.19. He gave Christ *the Workes that* he did, *to finish*, Joh. 5.36.

Secondly, by the Divine Power of the Sonne; *whatsoever things the Father doth, these also doth the Sonne likewise*. Joh. 5.19. Thus by his owne Power, he *tooke* on him the *forme of a servant*, Phil. 2.6. Heb. 2.16. in his Incarnation, he *raised up his owne* Body in his Resurrection, *Joh.* 2.19. he exalted his owne Body, and Soule into heaven, in his *Ascention*, Eph. 4.8, 9. 1 Pet. 3.21. He *manifested his glory* in his Miracles. *Joh.* 2.11. As man, he had no power of himselfe to doe Miracles, but it was given him; and in regard of his humane Nature, he was *Anointed of God, with the Holy Ghost, and with power*, Act. 10.38. But the Man-hood being united to the second Person of the God-head; he both received power of God, as he was man; and he had power of himselfe, as he was God to worke Miracles; and therefore in many Miracles which he wrought, he manifested both his Natures; as in curing of him that was Dumbe, and Deafe, *Mar.* 7.34. *He looketh up to heaven, and sigheth* as Man; but he commanded as God: be opened. In healing the *Leper*, Mat. 8.3. to confound *Manicheus*, denying him to be Man, he *touched* him; and to confute *Arrius*, denying him to be God, he commanded, *I will be thou cleane*; manifesting that he, and none other cured him, when he and none other touched him; in raising *Lazarus*, he *prayeth* as man, but *commandeth* as God, *Joh.* 11.41. 43. Christ did oft cure without Prayer, but yet sometimes he prayed, and that for our sakes; First, that we might *know* he was *sent from God*, Joh. 11.45. Secondly, that he might teach us what to doe, when we undertake any weightie imployment. As for that, where it

is

is ſaid, that he *could doe no great Worke there, becauſe of their unbeliefe*, Mar. 6. 4. Mat. 13. 58. We muſt conſider there is a twofold Power in God; Firſt, an abſolute Power, ſo the Lord can doe any thing, if the doing thereof imployeth not a contradiction; Secondly, a limited Power, which is limited by his Will, and Decree: thus God by his abſolute Power, could have deſtroyed *Sodome*, when *Lot* was in it, by his limited power he *could not*, Gen. 19. 22. Chriſt likewiſe by his abſolute Power, could have wrought Miracles in theſe unbeleeving Cities: but in regard of his limited power, he could not, becauſe it ſtood not with his good will and pleaſure; in the like manner, God could by his abſolute Power, *have removed the Cup* from Chriſt: as Chriſt ſheweth, *Mar.* 14. 36. *All things* were *poſſible to God.* That therefore, which as *Matthew* puts it (if it be poſſible) hath telation to Gods limited Power, *Mat.* 26. 36. which is limited by his will; and therefore *Luke* well explaineth it, *Lu.* 22. 42. *Father, if thou be willing*; the unbeliefe therefore of the *Capernaumites*, did not make Chriſt unable to doe, but it made them unfit to receive; it did not diminiſh Chriſts Divine power, but their owne mercies, which they might have recived, if they would have believed; for as *faith* on the one ſide *ſtayeth Gods hand* from executing Vengeance, *Exod.* 32. 10. ſo *unbeliefe* on the other ſide *ſtayeth Gods hand* from reaching forth mercies.

Thirdly, by the power of the Holy-Ghoſt; *If I*, (ſaith Chriſt) *by the Spirit of God caſt out Divels, then is the Kingdome of God come to you*, Mat. 12. 28. *Jeſus was anointed with the* Holy-Ghoſt, *and with power, and went about doing good, &c.* Act. 10. 38.

Father, Sonne, and Holy-Ghoſt therefore have one, and the ſame power of working Miracles, yea, that was done

done by the power of the Father, and of the holy Ghoſt, of whom it is ſaid, there *went vertue, and heal* them all, *Luk.* 6.19. *Mar.*5.30. whoſe Workes, whi the people ſaw: it is ſaid they were *all amazed at t mightie power of* God, Luk.9.43. yea, he telleth yo that they were *his Workes*, and his *Fathers* which he d doe, *Joh.*10.37,38.

## CHAP. VI.

*Chriſts Death and Paſſion, that it might be a Ranſome for the ſinnes of the world, was a Work of Father, Sonne, and Holy-Ghoſt.*

CHriſts *Death* and *Paſſion*, that it might be a Ranſome for the ſinnes of the World, was a Worke o God; *God was in Chriſt reconciling the world to himſelf*, 2 Cor.5.19. He made our ſinnes, his ſinnes, that h might make his Righteouſneſſe, our Righteouſneſſe; for *he made him to be ſinne for us, who knew no ſinne, tha we might be made the Righteouſneſſe of God in him*, 2 Cor. 5.21. where the Apoſtle by an Hebrewiſme calleth the expiation of ſiinne by ſacrifice, ſinne, (*chata* is to *ſinne*, but *chitte in pihel*, is to *expiate ſinne*). Chriſt bare the puniſhment of ſinne, and became an offering for ſinne for us, that we which had ſinned, might in, and through him, have our Conſciences purged from dead Workes, and we which were defiled therewith, might be *waſhed by the blood of Chriſt*, 1 Joh. 1.7. Rev. 1.5. wherein we may ſee a Worke of the Father, the Sonne, and the Holy-Ghoſt.

Firſt, the Father gave us his Sonne the Lord Chriſt, *Joh.*3.16. *God ſo loved the world, that he gave his onely begotten Sonne*, Rom. 8.32. *He ſpared not his owne Sonne*,

Sonne, but delivered him up for us all, 1 Joh. 4. 10. He sent his Sonne to be a propitiation for our sinnes: Herod, Pontius-Pilate, the Gentiles, and the Jewes did that to Christ, which Gods hand and his Counsell determined to be done, Act. 4. 27, 28.

Secondly, the Sonne gave himselfe for us, *Tit.* 2. 14. He gave himselfe for us, to redeeme us from all iniquitie, Gal. 1. 4. He gave himselfe for his Church, that he might sanctifie it, and cleanse it, Mat. 20. 28. 1 Tim. 2. 6. He gave his life a ransome for many, Heb 9. 14. He offered up himselfe, Col. 2. 20. He loved me, (saith *Paul*) and gave himselfe for me, Joh. 10. 17. 18. He laid down his life of himselfe.

Thirdly, through the Holy-Ghost, this Worke was done, *Heb.* 19. 14. Christ, through the *Eternall Spirit, offered himselfe*; He *sent* him to doe this Worke, *Luk.* 4. 18, 19.

This Worke, though it was consummated, perfected, and terminated by the Sonne of God, when his *soule did make an offering for Sinne*, Isai. 53. 10. (So the Translators render it in the Margent) it being terminatively wrought by Christ; yet inchoactively it was the Worke of the whole Trinitie, and so *Isa.* 53. 10. *The Lord shall make his soule an offering for sinne.* And thus the Tranſlators render it in the Text; the Originall will beare either; neither of them is contrary to the Analogie of faith: for Christ suffered and dyed for the sinnes of the World, by the common decree of the Father, the Sonne, & the Holy-Ghost: which was their essentiall, and common Worke, *Act.* 2. 23. He *was delivered by the determinate Counsell, and fore-knowledge of God: whom the Jewes tooke, and by wicked hands crucified, and did slay.* It being a worke of love to Man in God: but a Worke of malice to Christ in the Jewes.

CHAP.

## CHAP. VII.

*The raiſing of Chriſts Body from death, was a Worke of the Father, and of the Sonne, and of the Holy-Ghoſt.*

THe *Reſurrection of Chriſt*, or raiſing up of his Body, was a Worke of *God*, Act. 3. 15. Rom. 10. 9. Act. 10. 40. Act. 2. 32. Rom. 4. 24. Act. 4. 10. It required a Divine power to effect this.

Where the Lord Jeſus may be conſidered, either,

Firſt, eſſentially, as he is one Eſſence with the Father, and the Holy-Ghoſt; ſo he raiſeth, and is not raiſed.

Secondly, Perſonally, and that, Firſt, as he is the Sonne of Man; and ſo he is *raiſed*, Mat. 17. 22, 23. Luk. 9. 22. and raiſeth not.

Secondly, as he is the ſecond Perſon in the Trinitie, which was made fleſh, *Joh.* 1. 14. and thus *he is raiſed*, Luk. 9. 21. and *did riſe againe*, Luk. 18. 33. yea, did *raiſe up himſelfe*, Joh. 2. 19. The reſurrection of Chriſt from the dead, is attributed to the whole Chriſt: and yet is was actively wrought according to his Divinitie: and paſſively, according to his Humanitie. This Doctrine was mightily explauded by Philoſophy, who thought *Paul* to be a *Babler*, and *ſetter forth of ſtrange Gods, becauſe he preached Chriſts Reſurrection*, Acts 17. but Chriſtians doe know by the Word,

Firſt, the Father *raiſeth* him, *Gal.* 1. 1. 1 *Theſ.* 1. laſt. *Rom.* 6. 4. *Rom.* 8. 11. *Act.* 13. 33.

Secondly, the Sonne *raiſeth* himſelfe, *Joh.* 2. 19. 1 *Pet.* 3. 16. 2 *Cor.* 13. 4. 1 *Cor.* 15. 12. *Joh.* 10. 17, 18. *I have power to lay down my life, and I have power to take*

*it*

*it up*; where he ſeemeth to compare his life to a garment, that he can take up, and lay down at his pleaſure; *It was not poſſible that Death ſhould hold him by force.*

Thirdly, the Holy-Ghoſt *raiſeth* him, *Rom.* 1.4. The Father therefore *raiſeth* the Sonne by the Sonne, and the Sonne *raiſeth* himſelfe by the Spirit of Sanctification, whereby he is declared to be the Sonne of God: where therefore the Scripture aſcribeth the *raiſing* of Chriſt from the dead to the Father: it excludeth not the power of the Sonne, and Holy-Ghoſt, but ſheweth the Identitie, or ſameneſſe of Will, Power, Operation in them.

Where if Chriſt had not dyed, we could not have lived: and if he had not riſen againe, we had ſlept for ever; but loe, the Dragon is vanquiſhed, and the Lamb is victorious; the Lord of life grapling with Death, foiled him in his owne Territories; He brake all the Priſons of death, and unfettered all his fellowes. If, when Chriſt was borne, old *Simeon* was willing to dye, Luk. 2.27. how willingly ought we to dye, that know *Chriſt is riſen from the dead, and become the firſt fruites of them that ſleepe*, 1 Cor. 15. 20. Seeing that the *firſt fruites* differ onely in maturity, from the time of the Harveſt; Let an Infidell ſorrow immoderately for his friend that is dead, as for a man without hope: and let an unbeleever bewaile the miſery of his dying ſoule; but *we have not ſo learned Chriſt*, Eph. 4. 20. Chriſt who is *the Key* of our reſurrection, hath raiſed himſelfe, and *opened a way for us to follow*, Heb. 10. 20.

CHAP.

## CHAP. VIII.

### *The lifting up of Chriſts body into Heaven, or his aſcention, was the Worke of Father, Sonne, and Holy-Ghoſt.*

THe *Aſcention* of Chriſt, or the lifting up his body into Heaven, is a worke of God; None but the Lord did *receive him into glory*, 1 Tim. 4, 16. and did ſet him at his owne right hand in heavenly places.

Firſt, it was a Worke of the Father, not onely to raiſe him from the dead, but by lifting up his body to *to ſet him at his owne right hand*, Eph. 1. 20.

Secondly, it was a worke of the Sonne to *aſcend into Heaven*; ſo the Pſalmiſt foreſheweth, *Pſal.* 68. 18. and the Apoſtle affirme, *Eph.* 4. 8. 1 *Pet.* 3. 22. and *Chriſt* himſelfe witneſſeth, *Joh.* 20. 17. *Joh.* 3. 13. *Joh.* 16. 15. As man, he was *taken up into heaven*, Mar. 16. 19. Act. 1. 9. 11. *and was ſet at Gods right hand*: which poſture of his, imployeth, Firſt, reſting from his labours; Secondly, raigning as a King; Thirdly, judging as a Judge; but as he was alſo God, ſo he lifted up his owne body, *Pſal.* 68. 18. He *aſſended* by his owne power: He that did at the firſt make, *Joh.* 1. 3. and doth ſtill *ſupport all things by his power*, Heb. 1. 13. did likewiſe exalt himſelfe, and aſcend above all things, by the power of himſelfe, who uſed a *cloud*, rather to magnifie his Divinitie, *Pſal.* 104. 3. in his *riding* thereon, *Pſal.* 68 4. and commanding it, then for any aſſiſtance he received from it; He ſupporteth the cloud, the cloud of itſelfe could not ſupport him.

Thirdly, it was a Worke of the Holy-Ghoſt; *He*

*lift*

*led Christ into the Wildernesse*, Mar. 1. 12. Mat. 4. 1. Luk. 4. 1. *He translated the bodies of the faithfull from place to place*, 1 King. 18. 12. Act. 8. 39. He who *formed* Christs body in the Virgins Wombe. *Mat.* 1. 18, 20. *Luk.* 1. 33. who *raised* up his body out of the grave, *Rom.* 1. 4. did also *exalt* his body into heaven: who was *exalted by the right hand of God*, Act. 2. 33. Now the Spirit of God is called *the Finger of God*. Luk. 11. 20. with Mat. 12. 28. *The Hand of God*, Act. 11. 21. Ezek. 8. 1. Ezek. 1. 3. Ezek. 3. 14. yea, *Peter*, Act. 2. 33. doth distinguish this *right hand of God* from the Father, and therefore it cannot be taken personally for him, where if it be used Essentially, the Holy-Ghost is necessarily included: but if Personally the Holy-Ghost is then there described to be him, by whom Christ was exalted.

Father, Sonne, and Holy-Ghost doe co-operate as they are three Persons, in these Workes which concerne Christ the Head of the Church: and as they are one Essence, so they are one, and the same cause of effecting them.

Oh that we could by the eye of faith, see Christ ascended into Heaven, and placed on the right hand of his Father, then might we at once thereby behold our Saviours honour, and our owne happinesse. It was expedient for him, for his owne honour to *ascend* into Heaven, and to *lead Captivitie captive*, Eph. 4. 8. and to have *Angels, and Authorities, and Powers made subject to him*, 1 Pet. 3. 22. in regard of *us, it was expedient*, Joh. 16. 7. for our eternall safetie, for he is gone *to prepare a place for us*, Joh. 14. 2. He is *entred into heaven, to appeare in the presence of God for us*, Heb. 9. 24. and is at the *right hand of God, and maketh intercession for us*, Rom. 8. 34. Heb. 7. 25.

# *The third Section.*

## CHAP. I.

*The Workes of God, which concerne the Church in generall, are the Common Workes of the Father, the Sonne, and the Holy-Ghoſt.*

AS the Father, the Sonne, and the Holy-Ghoſt doe Co-operate in theſe Workes, which do concerne Chriſt the Head of the Church: ſo they likewiſe effect theſe Workes, which doe concern the bodie of Chriſt, the Church of God, which workes concerne either, Firſt the Church in generall: or Secondly, the faithfull in particular.

Firſt, theſe Workes which concerne the Church in generall; Firſt, Gods covenanting with his people: Secondly, his delivering *Iſrael* out of Egypt; Thirdly, his ſending Angels on any extraordinary meſſage to his Church; Fourthly, his ſending Prophets under the Law; Fifthly, his ſending Apoſtles; Sixtly, appointing them to preach in ſome places, and not in others; Seventhly, his ſpeaking in, and by the Prophets and Apoſtles; Eighthly, his ſtrengthening them in their callings; Ninthly, his ſending Paſtors, and Teachers; Tenthly, his giving Lawes to his Church; Eleventhly, his giving more particularly, the Law unto Mount Sinai; Twelfthly, the tranſgreſſion whereof is an offence committed againſt him; and Thirteenthly, provoketh him to wrath, grieveth him; Fourteenthly

teenthly, his wonders; Fifthteenthly, his gifts of Miracles; Sixteenthly, his building the Church; Seventeenthly, his raiſing the dead: Theſe Workes are wrought by the Father, the Sonne, and the Holy-Ghoſt.

The Scriptures doe manifeſt the Sonne, and Holy-Ghoſt to be God, equall with the Father. by aſcribing to them theſe Workes equally with the Father.

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## CHAP. II.

### *The making of a Covenant with the Church, was a Worke of the Father, and of the Sonne, and of the Holy-Ghoſt.*

THe Lords *Covenanting* with his Church and people, is a Worke of God alone. There is not any *Dayes-man* betwixt them, that *can lay his hand upon them both*, Joh. 9. 33. that ſhould, or could Vmpire for them; onely the Majeſtie of Heaven is pleaſed ſo farre to abaſe himſelfe as to *Covenant* with us; for, whenas there was ſuch an infinite diſtance betwixt heaven, and earth, God, and man, that man could never have enjoyed God as his never-failing bleſſedneſſe, or have had communion with him, as his ſoule-filling happineſſe: but by the Lords voluntary condeſcention to us, which he expreſſeth by way of *Covenant*; it was out of the riches of his grace to us in Chriſt, that his infinite Majeſtie humbled himſelfe to *Covenant* with us, that he would be our God, and that we ſhould be his people; in this worke, the Sonne, and the Holy-Ghoſt, have an equall ſhare with the Father, or rather they Co-worke.

First, the Father *Covenanted* with us in Chriſt; Ha 2.5. *According to the word that I covenanted with yo when ye came out of Ægipt*; he covenanted with the First, that he would be their *God*; Secondly, that th ſhould be *his People. Ezek* 36. 28. And thus Chriſt ca leth the *Father*; The Apoſtles, *God* and *Fa her*; *Ioh.* 2 17. who, Thirdly, ſuffereth in all the afflictions of h Church and People; for ſo *Eſay* telleth us, *In all th afflictions, he is afflicted.* Eſay. 63. 9.

Secondly, the *Word*, who being made fleſh, is the *M diator of the Covenant*, Heb 8. 6. 1 Tim. 2. 5. Mal. 3. Yet he being the ſecond Perſon of the Trinitie, is t Teſtator and *Covenanter* of his Church: For if Chri be not a Teſtator, whereunto tendeth the Apoſtles re ſoning? *Heb.* 9. 16. *Where a Teſtament is, there muſt necesſitie be the death of a Teſtator.* Firſt, it was the Lo Jeſus that dyed; he is therefore the Teſtator, or Cov nanter: ſecondly, the Church of God are *his peopl* Mat. 1. 21. Luk. 1. 77. Zach. 2. 11. Mat. 16. 18. Throug him, and in him, God is *ours*, and we are *his*, Cant. 6. who, thirdly, ſuffereth in the affiictions of his peopl *Act.* 9. 4. The perſecuted members ſuffer on earth, a the Lord Jeſus, the Head, complaineth from heaven *Saul, Saul, why perſecuteſt thou me?*

Thirdly, the Holy-Ghoſt is the Author of this C *venant.* So the Apoſtle ſheweth, *Heb.* 10. 15, 16. *T Holy-Ghoſt alſo is a witneſſe to us, for after he had ſa before; This is the Covenant that I will make with the &c.* And ſurely, there cannot be a better interprete of the Leviticall Rites, then the Apoſtle: who havin ſpoken of the *firſt Covenant*, and of *Divine Ordinance* pertaining to it, *Heb.* 9. 18. which God had comman ded, *Exod.* 26. *Lev.* 16. and comming to ſhew their ſig nification, which was intended in them by God, tha ordained them, he ſaith, *Heb.* 9. 8. *The Holy-Ghoſt th*

*this ſignifying that the way out of the Holyeſt was not yet made manifeſt*, while as the firſt Tabernacle was yet ſtanding; as if he had ſaid, the Holy-Ghoſt in giving theſe ceremoniall lawes, intended to ſhew, that the way to Heaven was not ſo wide, not ſo common, not ſo open, as it ſhould be when Chriſt *aboliſhed in his fleſh the Law of Commandements, contained in Ordinances* Eph. 2. 15. And *blotted out the hand-writing that was againſt us*, Col. 2. 14. Secondly, the Church of God are *his People*. So the Apoſtle ſheweth, 2. *Cor.* 6. 16. that this was the Holy-Ghoſt. appeareth by comparing this verſe, with 1. *Cor.* 6. 19. for we are the *People of God*, who dwelleth in us, and whoſe *Temples* we are; but we are the *Temples of the Holy-Ghoſt*. 1. Cor. 6. 19. 1. Cor. 3. 16. and he *dwelleth in us*; Rom. 8. 11. And Thirdly, he ſuffereth in the perſecutions of his people, and the perſecutors doe *reſiſt* him, *Act.* 7. 51. and *doe deſpite to the Spirit of Grace*, Heb. 10. 29.

Thus the Father, the Word, and the Spirit, are one God in Eſſence, and have one common and eſſentiall operation; and are one and the ſame author of the Covenant with the Church, though in reſpect of the order of their Relations, and their perſonall manner of working; there is in this, and in all their workes a diſtinct order. Thus the Father maketh a Covenant with his Church by his Sonne; who is *the Mediator*. 1. Tim. 2. 5. and through his Spirit, who is the *earneſt of our inheritance*, Eph. 1. 14. Which ſheweth no inequalitie in the Perſons, but onely the voluntarie diſpenſation of this, and other Divine Actions; which God in his infinite Wiſedome is pleaſed to uſe.

## CHAP. III.

*The deliverirg of Iſrael out of Egypt, was a worke of the Father, of the Sonne, and of the Holy-Ghoſt.*

THe deliverance of Iſrael from *Pharaoh*, and the *bringing them out of Egypt*, was a worke of *God*, Pſal. 136. 11. the *Lord* challengeth it, as his worke to Iſrael, and requireth obedience therefore from Iſrael, *Exod.* 20. 2,3. *Pſal* 81. 10. yea, the Lord alone did lead them, and there was no ſtrange god with him, *Deut.* 32. 12. Yet this was an eſſentiall and common worke of the Father, the Word, and the Spirit.

Firſt, the Father *brought them out of Egypt*: So he ſaith, *Hoſ.* 11. 1. *Out of Egypt have I called my Sonne*: Which was typically true of *Iſrael*, who is ſtiled Gods *firſt-borne*, Exod. 4. 22. but prophetically fulfilled in *Chriſt* Mat. 2. 15. who was *the onely begotten of the Father*, Joh. 1. 14,18. Joh. 3. 16,18.

Secondly, the Sonne *brought Iſrael out of Egypt*, whom they *tempted in the Wilderneſſe*, 1 Cor. 10. 4,9. and were *deſtroyed of the deſtroyer*. He was *Ehejeh* (*I am*) Exod. 3. 14. that ſent *Moſes* to deliver Iſrael. To which Name the Lord Jeſus doth oft allude in the New Teſtament, *Joh.* 8. 24. *Joh.* 8. 28. *Joh.* 8. 58. *Joh.* 13. 19. *Joh.* 4. 26. He was the Angel, that was ſent to keepe Iſrael in the way, and to bring them into Canaan, *Exod.* 23. 20. and was no created Angel, but the Angel of the Covenant, God bleſſed for ever. For, firſt, Iſrael was to *obey his voyce*; ſecondly, he had power to *puniſh*, or *pardon ſinne*; thirdly, Gods *Name was in him*.

Thirdly, the holy Spirit *brought Iſrael out of Egypt*, he

*he led them*, Isa. 63. 14. and he was *grieved by them with their rebellions in the way that he led them*, Act. 7. 51. Heb. 3. 7, 8, 9, 10. Isa. 63. 10.

Yea, you have the Prophet *Isaiah* mentioning all three Persons, in treating of this worke of *Israels* deliverance from *Egypt*, Isa. 63. 9, 10, 11, 12, 13, 14. First, the *Father*, by a *Synechdoche*, called *Jehovah*: Secondly, the *Word* stiled, *the Angel of his presence*; who usually, in Scripture, hath the name of an *Angel* attributed to him, but *never tooke the nature of an Angel on him*, Heb. 2. 16. Thirdly, the *Holy-Ghost*, who is called *the Spirit*, who effected this worke. Yea, 2 *Sam.* 7. 23. *Halecu Elohim*, (both the Noune and the Verbe are Plurall) *The Gods went to redeeme a people*, and yet it is added, to *himselfe* (in the Singular:) where the pluralitie of Persons, and the Unitie of the Essence, is evidently demonstrated; it being one and the same Divine Power in Father, Sonne, and Holy-Ghost, that wrought this glorious deliverance for his Church and people: who, as God himselfe, speaking to Israel, saith, *Exod.* 20. 2. *Deut.* 5. 6. *I am the Lord thy Gods* (word for word in the Originall) *which brought thee out of the Land of Egypt.* What pluralitie is there, which he intimateth? but onely that which Christ expresseth, when he saith, *Mat.* 28. 19. *In the Name of the Father, and of the Sonne, and of the Holy-Ghost.*

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## CHAP. IV.

### *The sending of Angels on extraordinarie Messages to the Faithfull, was a worke of the Father, and of the Sonne, and of the Holy-Ghost.*

THE sending of *Angels*, as his Messengers, is a worke of God. The Lord, who is the God of his Church,

and the Father of the Faithfull, for the benefit of his Church, and the good of his Faithfull ones, hath dispatched these Embassadours from Heaven to Earth, and hath sent both *Angels*, which are his heavenly *Ministers*, Heb. 1. 14. and *Ministers*, which are his earthly *Angels*, Rev. 2. 1. & 12. 18. Rev. 3. 1, 7, 14. to fulfill his Will, and to deliver his Messages to men. And surely, the Lord, who is the God, and maker of Angels, hath alone absolute Power of himselfe to send them, and *they do his pleasure*, Psal. 103. 21. They *hearken to the voyce of his word*, Psal. 103. 20. This is an essentiall and common worke of God: For,

First the Father *maketh his Angels spirits, and his Ministers a flame of fire*, Heb. 1. 7. Yea, Christ telleth Peter, That at his prayer, his Father *would have given him more then twelve Legions of Angels*, Mat. 26. 53. More then foure score thousand heavenly souldiers are readie armed at Christs prayer, as man; but at his command, as God: For,

Secondly, the Sonne hath *twentie thousand, even thousands of Angels*. That this was Christ, is cleare; for it was he that *ascended on high, and that led captivitie captive*, Psal. 68. 17, 18. which *Paul*, an un-erring interpreter, *Eph.* 4. 8, 9, 10. sheweth to be the *Lord Jesus*. Moreover, he sendeth *his Angels to gather his elect*, Mat. 24. 31. Mat. 13. 41. Mar. 13. 27. 2 Thess. 1. 7. And, he *sent his Angel to John*, Rev. 22. 6, 17. *to shew him things to come*.

Thirdly, the Holy-Ghost sendeth *Angels* to the Faithfull: The *Angel*, which appeared to *Cornelius*, Act. 10. 2, 3. the Holy-Ghost *sent*, Act. 10. 19, 20. He *sent* the men, by direction of that *Angel*, to *Peter*, Act. 10. 22.

Thus it is the worke of the Father, the Sonne, and the Holy-Ghost, who are equall in Power and Glory,

Glory, to ſend Angels to the Church in any extraordinarie Meſſage.

## CHAP. V.

*The ſending of Prophets to the Church, was a worke of the Father, and of the Sonne, and of the Holy-Ghoſt.*

THe *Lord of the Harveſt* alone *ſendeth Labourers into his Harveſt*, Mat. 9. 38. The Vinitor provideth *Labourers* for his *Vineyard*, Mat. 20. God alone appointeth *Miniſters* in his Church, *Prov.* 9. 3. *No man is to take this honour on him, but he that is called thereunto of God*, Heb. 9. 4. How oft did God complaine of *falſe Prophets* in the Old Teſtament, and *falſe Teachers* in the New; that they *did run, and God ſent them not*? Jer. 23. Mat. 7. 21, 22, 23. The Church is Gods Encloſure, taken out of the Commons of the World; none but he may appoint Paſtours, to feed his Flock therein.

It was therefore a worke of God, to *ſend Prophets* under the Law: Which thing the Prophets did uſually manifeſt in their Writings, *Jer.* 1. 1, 2. *Ezek.* 1. 3. *Hoſ.* 1. 1. *Joel* 1. 1. *Jon.* 1. 1. *Mic.* 1. 1. And therefore the Prophets were called *men of God*, 1 King. 13. 2 King. 1. 2 King. 4. 2 King. 6. becauſe they were called of God, and manifeſted the Lords will to his people.

This worke of God, of *ſending Prophets*, was eſſentiall, and common to the Father, to the Sonne, and to the Holy-Ghoſt.

Firſt, the Father *ſent the Prophets*. He who afterward *ſent his Sonne*, did firſt *ſend Prophets* to the Jewes, *Mat.* 21. 34, 35, 36, 37. *Luk.* 20. 10, 11, 12. *Mar.* 12. 2, 3, 4, 5, 6. *Heb.* 1. 1.

Secondly,

Secondly, the Sonne *ſent the Prophets*, Mat. 23. 34. Luk. 11. 49. *The wiſedome of God* (which was Chriſt, Prov. 8.) *ſaid, I will ſend them Prophets*; who is alſo called *the Lord God of the Prophets*, Rev. 22. 6. compared with *Rev.* 22. 17.

Thirdly, the Holy-Ghoſt *ſent the Prophets*, Ezek. 11. 1. 4. he ſent *Ezekel* and bid him propheſie, *Numb.* 24. 2. The *Spirit of God* came upon *Balaam* when he propheſied. *The Holy-Ghoſt ſpake by David*, Act. 1. 16. 2. Sam. 23. 2. And *Agabus ſignified by the Spirit* of a great dearth, *Act.* 11. 28. and certifieth the Church in the name of the Holy-Ghoſt, that *Paul* ſhould be *bound at Jeruſalem* by the Jewes, *Act.* 21. 11.

Yea, it was one action of the Father, the Word, and the Spirit, who is one God in eſſence, to ſend *Eſaiah*, *Eſa.* 6. 1. The Father ſent him, *Eſa.* 48. 16. *The Lord God, and his Spirit ſent me*, when the Father and the Son, are called by the Lord God; Secondly, The Sonne *ſent* him, *John.* 12. 40. 41. Where he repeateth that particular meſſage, and ſheweth that *Eſaias ſaw* the *glory* of the Lord *Jeſus, and ſpake of him.* Thirdly, The Holy-Ghoſt ſent him, whoſe *glory Eſaias ſaw*, Eſa. 6. when he citeth this ſame errand which *Eſay* was ſent on; *Act.* 21. 25, 26. *Eſay*, 6, 10, 11. and *Eſaias* witneſſeth, *Eſay*, 48. 16. I know ſome Divines, interprete this Propheſie, *Eſa.* 48. 16. of the Father, and the Holy-Ghoſt, ſending Chriſt; where, Firſt, That interpretation doth alſo prove the equalitie of the Holy-Ghoſt, with the Father. Secondly, It doth no way croſſe this; for many things ſpoken of by the Prophets, were fulfilled in the Prophet, as in a type of Chriſt; and in Chriſt, as in the Anti-type of the Prophets; as he that readeth the Pſalmes of *David*, and other Prophecies of the Old Teſtament may eaſily perceive. Thirdly, The other places, namely, *Ioh.* 12. 40. 41. and *Act.* 28. 25. doe ſufficiently ſhew, that the

Sonne

Sonne and the Holy-Ghoſt did ſend *Iſaiah*; which that the Father ſent alſo, I thinke none doubteth.

## CHAP. VI.

*The ſending of the Apoſtles, was a worke of the Father, and of the Sonne, and of the Holy-Ghoſt.*

GOD, as he ſent Prophets under the Law, ſo did *ſend Miniſters* under the Goſpel; both extraordinarie Meſſengers, as Apoſtles; as alſo ordinarie Miniſters, as Paſtours and Teachers.

*Apoſtles were ſent of God.* And therefore, *Matthias* being to be choſen an Apoſtle, they pray unto God, to *ſhew* unto them, *whether he had choſen* Matthias, *or* Joſeph, *Act.* 1. 24. And *Paul* telleth us expreſſely, 1 *Cor.* 12. 28. That *God ſetteth Apoſtles in the Church.* Where, the Name of God is taken, not perſonally, but eſſentially for the Father, the Sonne, and the Holy-Ghoſt; the ſending of Apoſtles, being a worke common to them.

Firſt, the Father *ſent Apoſtles.* So he ſent *Paul*, who was an *Apoſtle of God the Father*, Gal. 1. 1. Gal. 1. 16. by his *will* 2 Cor. 1. 1. and commandement.

Secondly, the Sonne *ſent Apoſtles*, Joh. 4. 38. Joh. 20. 21. So he *ſent the Twelve*, Mat. 10. 16. Mat. 28. 19. as alſo *Paul*, Act. 26. 16. Act. 22. 21. who was an *Apoſtle of Jeſus Chriſt*, 1 Cor. 1. 17. Gal. 1. 1. Act. 9. 15. and *ſent* by his *commandement*, 1 Tim. 1. 1. and therefore he *giveth thankes to him*, 1 Tim. 1. 12.

Thirdly, the Holy-Ghoſt *ſent Apoſtles.* He it was that *gave commandement to the Apoſtles*, Act. 1. 2. He *ſent Philip* to the *Eunuch*, Act. 8. 29. He *ſent* Peter to *Cornelius*,

*nelius*, Act. 10. 19, 20. Act. 11. 12. He *ſent forth Barnabas* and *Paul*, Act. 13. 4. who were *ſeparated* at his *commandement*, Act. 13. 2.

Thus Father, Sonne, and Holy-Ghoſt, three Perſons, but one God, *ſent* Paul the *Apoſtle* to preach the Goſpel of Jeſus Chriſt.

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## CHAP. VII.

*The Father, the Sonne, and the Holy-Ghoſt did limit the bounds of the Apoſtles Commiſſions, appointing them where they ſhould preach the Goſpel.*

AS the Apoſtles had their Commiſſions from God to preach, ſo they had their *prohibitions* from him, where they muſt not preach. To ſet Bounds and Limits to the Apoſtles (who had generally *the care of all Churches*, 2 Cor. 11. 28.) was a worke peculiar to God: It was He alone that gave them their Commiſſions, and could alone limit thoſe Commiſſions he had given them. This was an eſſentiall worke of God, common to all three Perſons.

Firſt, the Father, from whom Chriſt, as man, received his Commiſſion, ſendeth this great Doctor of the Church, in his owne Perſon, to *the loſt ſheepe of the houſe of Iſrael onely*, Mat. 15. 24. Rom. 15. 8. To him the Apoſtle *Paul* prayed, to have his way directed to *Theſſalonica*, 1 Theſſ. 3. 11.

Secondly, the Sonne prohibiteth the Apoſtles, in his firſt Commiſſion that he gave them, from going to the *Gentiles*, or to the *Samaritans*, Mat. 10. 5. And to him the Apoſtle prayed, to *direct his way* to *Theſſalonica*, 1 Theſſ. 3. 11.

Thirdly,

Thirdly, the Holy-Ghost forbids *Paul* and *Timothie* to *preach in Asia*, Act. 16. 6. or in *Bithynia*, Act. 16. 7. And *Paul* is *bound in the Spirit* to *preach* in *Jerusalem*: which *witnesseth in every Citie, that bonds and afflictions wait for him*, Act. 20. 22, 23. And *Philip* is *caught away from the Eunuch* by the *Spirit*, that the *Eunuch seeth him no more*, Act. 8. 39.

There ir therefore one and the same Divine Will, and Power, of the Sonne, and of the Holy-Ghost, with the Father, which gave Commissions to the Apostles to *preach*, and limited their Commissions; that though they must *preach* in some places, 1 *Cor.* 9. 16. yet they might not *preach* in others.

## CHAP. VIII.

*The Father, the Sonne, and the Holy-Ghost, spake in and by the Prophets and Apostles.*

THe Prophets, and the Apostles were but the voyce. God was the speaker, he did *speake by the mouthes* (not of some onely) but *also all the Prophets, since the World began*, Luk. 1. 7. *all Scripture* both of Prophets, and Apostles, *is of divine Inspiration*, 2 Tim. 3. 16. yea, the Lord himselfe testifieth, *Hos.* 12. 10. *I have spoken by the Prophets, and I have multiplyed Visions, and used similitudes by the Ministery of the Prophets*; and because the Lord is the speaker in the Scriptures, the Scriptures therefore are called *the Word of God.*

This is an Essentiall and common Worke of the Father, of the Sonne and of the Holy-Ghost, to speake by the Apostles, and Prophets.

First, the Father *spake* by the *Apostles*, and *Prophets*, Heb. 1. 1.

Secondly,

Secondly, the Sonne *ſpake* by the *Apoſtles* and *Prophets*. It was the *Word of Chriſt*, that *Paul ſpake*, Col. 3. 16. Phil. 1. 27. and it was the Lord *Chriſt* that *ſpake in Paul*. 2 Cor 13. 3. he did ſpeake *by John* in his Propheſies, *Rev.* 1. 11, 12, 13, 14. he *ſpeaketh in the Word*, Heb. 12. 25. and he did ſpeake by the *Prophets*, Zac. 2. 8, 9, 10, 11. &c. Hoſ. 12. 4.

Thirdly, the Holy-Ghoſt ſpake in the *Apoſtles* and *Prophets*; he ſpake in *John*. (who was both an Apoſtle and a Prophet) when he wrote to the ſeven Churches in *Aſia*, Rev. 2. 7, 11, 17, 29. he was in *Joſeph*, Gen. 41. 38. and *ſpake in* and *by* the *Prophets*, Num. 24. 2. Mich. 2. 8. Nehem. 9. 30. Num. 11. 29. Heb. 3. 7. with Heb. 4. 7. 2 Pet. 1. 21. Act. 28. 25. Act. 1. 16. and he *ſpake in* and *by* the Apoſtles, *Mat.* 10. 20. *Mar.* 13. 11. he *taught them what to ſay*, Luk. 12. 12. and ſo inſpired *Stephen* that his *enemies were not able to reſiſt his wiſedome*, Act. 6. 10. he *revealed the Myſteries of Chriſt to the* Apoſtles, *and* Prophets, Eph. 3. 5. who was not onely *in* them, but alſo *on* them, *Luk.* 2. 29 *Luk.* 4. 18.

Yea, you have the *Word*, and *Spirit* ſpeaking in *David* from the *Father*, 2 Sam. 23. 2, 3. It being the Eſſentiall Worke of one God in three Perſons, to ſpeake by *David*, and by all the Prophets and Apoſtles.

## CHAP. IX.

### *The Father, the Word, and the Spirit, did ſtrengthen the Apoſtles, and Prophets, in their callings.*

AS God alone did ſend the Prophets, and Apoſtles to his Church: ſo for the good of the Church, he did

did *ſtrengthen the* Apoſt'es, *and* Prophets in their callings; he made Ezekiels *face ſtrong againſt* his enemies *faces*, and his *forehead ſtrong againſt* their *foreheads*, Ezek.3.8. yea, he telleth Jeremiah, that he had made him *a defenced Citie, an Iron pillar*, and *brazen walls againſt the Land*. All the calumnies, and oppoſitions, which they ſhot at him, could not pierce him, to hurt him, they might, and did fight againſt him, but they ſhould not, they could not prevaile againſt him: *For I am with thee*, (ſaith the Lord) *to deliver thee*, Jerem.1.18.19.

This worke is Eſſentiall, and it is common to all three Perſons.

Firſt, the Father *ſtrengthened* them: he *ſtrengthened Paul*, and *Timothy*. 2 Cor.1.21. and therefore they give *thanks* to him for his mercie and comfort, 2 *Cor.* 1.3,4.

Secondly, the Sonne *ſtrengthened* them. So he promiſeth to give his Diſciples a *mouth*, and *wiſedome*, which all their *Adverſaries ſhould not gainſay, nor reſiſt*, Luk. 21.15. he enabled *Paul* to the *Miniſterie*, 1 Tim.1.12. yea, ſo great was his ſtrength in *Paul*, that the Apoſtle telleth you, he is *able to doe all things through Chriſt that ſtrengthened him*, Phil.4.13.

Thirdly, the Holy-Ghoſt *ſtrengtheneth* them. *Micha* telleth you, *he is full of power by the Spirit of the Lord*, Mich.3.8. he it was that taught the *Apoſtles*, how to anſwer their oppoſers, *Mat.*10.19,20. as alſo what to ſay, when they were queſtioned, *Luk.* 12.12. and indeed all *Stevens* Enemies were not able *to reſiſt the wiſedome, and the Spirit, by which he ſpake*, Act.6.10.

The Father, the Sonne, and the Holy-Ghoſt have the ſame operation, and the ſame naturall power, and are therefore of the ſame Eſſence, for the equalitie of power, is fromt the equality of Nature in them.

CHAP.

## CHAP. X.

*The ſending of Paſtors, and Teachers unto the Church, is a Worke of the Father, and of the Sonne, and of the Holy-Ghoſt.*

*Paſtors and Teachers* are appointed of *God*, 1 Cor. 12.28. And therefore they are ſtiled *men of God*, 2 Tim.3.17. No man may *preach* the Word, but he that is *ſent*, Rom.10.15.

This ſending of *Paſtors*, and *Teachers* into the Church, is a Worke of God, *Jer.* 3.15. *Jer.* 23.4. and it is Eſſentiall, and common to all three Perſons.

Firſt, the Father appointeth *Paſtors, and Teachers* in the Ghurch, 1 *Cor.*12.28. Whether you take *God* there, either Eſſentially for the Trinity, or Perſonally for the Father, it will follow, that God the Father ſetteth *Teachers* in the Church.

Secondly, the Sonne giveth *Paſtors, and Teachers* in the Ghurch, *Eph.*4.11. *He*, namely Chriſt, *gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors, and Teachers.* Moreover, they that are faithfull in this Office, are his *Miniſters*, Col.1.7. 1 Tim. 4.6. his *Embaſſadours*, 2 Cor. 5.20. his *Stewards*, 1 Cor.4.1.

Thirdly, the Holy-Ghoſt appointeth *Miniſters*, and *Elders*, and therefore *Paul* chargeth *the Elders of Epheſus*, Act. 20. 17. to *take heed to the flock of God, over which the Holy-Ghoſt hath made* them *Overſeers*, Act. 20. 28.

The Father, the Sonne, and the Holy-Ghoſt are one and the ſame God: there being one and the ſame action, and Authoritie of them in ſending Paſtors, and Teachers into the Church.

CHAP.

## CHAP. XI.

### *The giving Lawes to the Church, is a Work of the Father, of the Sonne, and of the Holy-Ghost.*

AS the Lord alone doth appoint Officers to Teach, and to Rule in his Church; ſo he onely appointeth *Lawes*, by which his Church muſt be ordered, and guided. There is but *one Law-giver*, Jam. 4. 12. whoſe Lawes alone bind the Conſcience: yet he is diſtinguiſhed into three Perſons.

Firſt, the Father giveth *Commandements to his Church.* Thus *John* telleth the Elect Lady, 2 *Joh.* 4. *I rejoyced greatly, that I found of thy Children walking in the truth, as I received Commandement from the Father.*

Secondly, the Sonne giveth *Commandements to his Church.* Thus the Lord Jeſus telleth his Apoſtles; *A new Commandement give I unto you*, Joh. 13. 14. not new in matter, but new in forme; we were by *Moſes* commanded to *love our Neighbour, as our ſelves*: but by the Lord Chriſt, we are commanded to *love one another, as he hath loved us*: yea, he telleth his Diſciples, *Ye are my friends, if ye doe whatſoever I command you*, Joh. 15. 14. and *Paul* willeth the *Galathians*, to love one another, and ſo *fulfill the Law of Chriſt*, Gal. 6. 2. the *Law of God* being *the Law of Chriſt*, 1 Cor. 9. 21.

Thirdly, the Holy-Ghoſt giveth *Lawes to his Church*; and therefore the Apoſtles in their decrees, which they ſend to the Churches of the Gentiles, ſay, Act. 15. 28. *It ſeemed good to the Holy-Ghoſt, and to us, to lay on you no greater burthen, then theſe neceſſary things.* Had this holy Aſſembly forgotten to mention God, as the Author of

these Lawes, and rest wholly on a Creatures inspiration? (as some blasphemously imagine the Holy-Ghost to be.) Surely, if the Holy-Ghost were not God, he had no Authoritie to prescribe Lawes, as necessary to the Church of God, *Gal.*1.8. yea, *Paul* saith, *If any man thinke himselfe to be a Prophet, or Spirituall, let him acknowledge the things that I write are the Commandements of the Lord*, 1 Cor. 12. 37. as if he had said, if there be a Prophet amongst you, inspired by the Holy-Ghost, he will acknowledge the things that I write, I write by the inspiration of the Holy-Ghost.

Thus you may see the *giving of Lawes* to the Church, is an Essentiall Worke of God, common to the Father, to the Sonne, and to the Holy-Ghost, who although they be three Persons, or Subsistences, yet there is in them, but one Substance, Nature, or Essence.

## CHAP. XII.

### *The giving of the Law on Mount Sinai, was the Worke of the Father, the Word, and the Spirit.*

AS the giving of other Lawes to the Church, was a Worke of God, so more particularly, the giving of the Law on Mount Sinai, was his Worke; It was wrought by the Father, the Sonne, and the Holy-Ghost; It was *Jehovah Elohim*, Exod. 20. 2. Deut. 5. 6. one God in three Persons that spake to *Moses*.

First, the Father gave the *Law* to *Moses*; and therefore Christ telleth the Jewes, that *Moses accused* them to his *Father*, Joh. 5. 45., The Law which *Moses* had from

from the Father, did accuſe them, as breakers of that Law, to the Father.

Secondly, the Sonne gave this *Law* to *Moſes*; He it was that ſpake in Mount Sinai, *Act.* 7. 38, 38. called here an Angel, but he was the Angel of the Covenant, which is *Jehovah*, Exod. 19. 9, 20, 21. 22, 23, 24. the Iſraelites deſire not to *heare the voyce of God* Deut. 5. 25. which the Apoſtle expoundeth, *Heb.* 12. 19. that *the word may not be ſet before them*; and he it was, that *ſpake from heaven*, Heb. 12. 25.

Thirdly, the Holy-Ghoſt gave theſe *Lawes* to *Moſes*; This the Apoſtle intimateth, Heb. 9. 8. for he giving the interpretation of ſome Lawes, he prefixeth this, *the Holy-Ghoſt this ſignifying, &c.* as if he had ſaid, this is the interpretation of thoſe Lawes the Holy-Ghoſt gave.

The Father, the Sonne, and the Holy-Ghoſt, which gave this Law, are *one Jehovah*, Deut. 6. 4. *Heare, O Iſrael, the Lord thy God, is one God*, and yet the pluralitie of Perſons (which is ſhewed by our Saviour, to be the Father, the Sonne, and the Holy-Ghoſt) is intimated in the word *Elohim*, as *R. Simeon, Ben. Johai*, in *Zoar*, writing on this place, affirmeth: adding moreover, that this Miſterie ſhall not be revealed before the coming of the Meſſiah. The Doctrine of the Trinitie being maintained by the Ancienter Rabbies, but by theſe of Latter times, in oppoſition to the Lord Jeſus, is truth, as well as others, is wilfully, and maliciouſly oppoſed.

## CHAP. XIII.

### *The breach of theſe Lawes, was an offence againſt the Father, the Sonne, and the Holy-Ghoſt.*

AS the Lord was the Maker, and giver of the Lawes: ſo he it is that is offended by the breake of theſe Lawes. And thus *David* acknowledgeth: though he had ſinned againſt *Bathſheba*, by inticing h to folly; againgſt *Uriah*, by murdering him; again the whole Army, by indangering them at the death *Uriah*; againſt the Church of God, by giving them evill example; and againſt the Children of *Amm* cauſing them by this his act to *blaſpheme* God, and defie Iſrael, 2 *Sam.*12. yet he ſaith, *againſt thee, agai thee onely have I ſinned* Pſal. 51.4. For the Lord is pr perly the partie offended, whether the ſinne be co mitted immediately againſt him, as in the ſins againſt t firſt Table; or whether the ſinne be committed me ately againſt him, as in ſinnes againſt the ſecond Tabl And ſurely the wrong done to the creature, is therefo a wrong, becauſe it is againſt the will, & the command the Creator: and were it not for that, no wron were done to the creature. Now as the Father, the So and the Holy-Ghoſt, gave the Law: ſo ſinne which the tranſgreſſion of the Law, is committed againſt t Father, the Sonne, and the Holy-Ghoſt, and doth pro voke them to wrath.

Firſt, ſinne is an offence committed againſt,

Firſt, the Father. Thus the Children of Iſrael ſi ned againſt him, in breaking *Moſes Law*, Joh.7.19. an therefore Chriſt in his prayer, ſaid, *Luk.* 23.34. *F ther*

*ther forgive them, they know not what they doe.* As God he himselfe forgave them, but as man, being the great high Priest, he prayed for them, and as the Advocate of the Church he excused them. It was great love in the Sonne of man to forgive them, greater love to pray for them, but most great love to excuse them.

Secondly, the Sonne. So the Children of Israel sinned against him in the Wilderneſſe; *They tempted Christ, and were destroyed of the Destroyer,* 1 Cor. 10. 9. and the Apostle telleth us, that they which *wound the weake conscience of their Brethren, sinne against Christ,* 1 Cor. 8. 12. He likewise is *reproached* by them that *reproach* his saints, *Heb.* 11. 25. and *persecuted* by those that *persecute* his people, *Act.* 9. 4. yea, ungodly Apostataes doe *crucifie afresh the Sonne of God, and put him to an open shame,* Heb. 6. 6.

Thirdly, the Holy-Ghost. For surely the Children of Israel sinned against him; *They rebelled, and vexed the holy Spirit,* Isa. 63. 10. Act. 7. 51. wicked men by sinne, doe *reproach* him, 1 Pet. 4. 14. *Ananias*, and *Sapphira* did *lye* to him, *Act.* 5. 3, 4. and did *tempt* him, *Act.* 5. 9. and were taken away by sudden *death*, Act. 5, 10. yea, our Saviour telleth you of a *blasphemy against the Holy-Ghost*, which *shall never be forgiven*, Mat. 12. 32. Surely, the Holy Ghost is God, equall with the Father, the blasphemy against him being irremissible.

Thus it is one God, who is distinguished into three Persons, the Father, the Sonne, and the Holy-Ghost, who is the onely Law-giver, and against whom any sinne, when it is committed, is an offence, being contrary to his Will, Justice, and Goodnesse.

## CHAP. XIIII.

### *The Father, the Sonne, and the Holy-Ghoſt, are provoked to wrath by ſinne.*

SUrely, there is no ſuch changeable paſſion in the immutable God, as wrath; neither is there ſuch an affection in him, as anger; But the Scriptures condeſcending to our capacity, and ſpeaking after the manner of men, doe attribute anger to God, and doe aſcribe wrath to the moſt high; there being only the like effect of it wrought by his Juſtice, but no ſuch affect (as the Schooles ſpeake) in his Majeſtie; there being ſuch effects, as anger produceth in man, wrought by him; though there is not any paſſion of anger in him. And ſurely, if any thing could poſſibly make God to be angry with man, it would be ſinne, which is ſo contrary to his Will, Nature, Holyneſſe, and all his Attributes; and therefore according to the language of the Scriptures, ſinne provoketh God to wrath, and grieveth the holy One of Iſrael.

Firſt, the Father is *provoked to wrath* by ſinne, *Rev.* 6.16. *He that ſitteth in the Throne,* (where the Father is included, though the Sonne, and Holy-Ghoſt are not excluded, *Rev.*22.1,3. *Rev.*5.6. *his wrath is terrible to the great ones of the earth.*

Secondly, the Son is *provoked to wrath* by ſin, *Pſ.*2.12. *Kiſſe the Sonne, leſt he be angry, and ye periſh from the way, when his wrath is kindled but a little, bleſſed are all they that put their truſt in him.* Periſhing in the way, importeth ſuddaine deſtruction, whiles they are doing their actions: yea, the great Princes of the World ſhall be terrified with *the wrath of the Lambe*, Rev.6.16

Thirdly, the Holy-Ghoſt is *provoked to wrath* by ſinne,

ſinne, *Iſai.* 63. 10. and *grieved* thereby: and therefore the Apoſtle dehorting from ſinne, addeth, *Eph.* 4. 30. and grieve not the Holy Spirit; ſinne being that, which alone angreth, and grieveth this holy Spirit.

The Father, the Sonne, and the Holy-Ghoſt being of one Nature, Power, and Authoritie, are alike grieved *and provoked to wrath*, by the ſinnes of the wicked, and the tranſgreſſions of the ungodly. Oh that men would looke in anger upon their ſinnes in time, which if not repented of, will make the Lord look in anger on them for ever.

## CHAP. XV.

### *The Father, the Sonne, and the Holy-Ghoſt, doe onely worke Miracles.*

THe Lord alone, for the good of his Church, can, and doth *onely Worke Miracles*, Pſal. 136. 4. He *alone doth wondrous things*, Pſal. 72. 18. it is not in the power of any Creature, properly to doe any Miracle, *Joh.* 10. 21. Angels, good, and bad, may and oft doe effect great and ſtrange Workes, but it is not without the helpe of God. Firſt, they worke by the helpe of God, they having their power and being of him. Satan and his inſtruments can doe no more then the Lord giveth them power. And it is *Pareus* obſervation: that the word δέδοται it is given, is twenty times uſed in the Revelations, even then when the Holy-Ghoſt ſpeaketh of the power of evill Angels, and wicked men. Secondly, they uſe the helpe of Gods Creatures in all their workes: But the Lord alone worketh of himſelfe, and without the helpe of any Creature.

Firſt, he alone doth wondrous things.

Secondly, He alone giveth power to work Miracles. First, The Lord alone doth *wondrous* things.

First, God the Father doth great *wonders*, Mat. 3. 17. he caused his voyce to be heard from *Heaven*, to Earth, though it passe through many Mediums, and be many Millions of Miles distant.

Secondly, God the Sonne doth great *wonders*, He made a *light to be seene above the brightnesse of the Sunne*, Act. 26. 13. and a *voyce* to be heard from Heaven to Earth, *Act.* 9. 3. 4. *Act.* 26. 13, 14. God *did this*, and all other wonders by the Lord Jesus, as he was man; *Act.* 2. 22. But he did them by his own power, as he was God, *Luk.* 6. 19. *Mar.* 5. 30. He cleanseth the Leaper by his absolute power; he toucheth him, and saith, I *will*, *be thou cleane*, Mat. 8. 2. I *will*, is the stile of God only, who doth *whatsoever pleaseth him in Heaven, in Earth, and in the Sea.* Psal. 135. 6. The commanding word, I *will*, the Imperative Mood, *be thou cleane* (if wee reade not with the false-colouring Spectacles of *Arrius*) doe evidently shew, that Christ is God, and wrought this by his owne will, and power; for he healed this Leaper in a most exact, and compendious manner both by the operation of his humanity, in touching him; and of his Divinity, in saying, I will, be thou cleane; He raised likewise Magisterially the young man from death; *Luk.* 7. 4. *Young man, I say unto thee, arise*, with him it being al one to say and to doe; He effecting that with his Divine Power, which he commanded with his humane voyce; yea, in his own person, he grapled with *death* in the grave, and conquered him in his own territories; 1. *Cor.* 15. 55, 57. Triumphantly, *raysing* himselfe from the dead; *Joh.* 2. 19. *Joh.* 10. 18. 2 *Cor.* 13. 4. He *ascended* into Heaven, *Joh.* 3. 13. *Joh.* 6. 62. *Act.* 1. 9. And *led captivity*, *captive*. Eph. 4. 8. And he will at his second comming, make those which have beene *dead* for many hundred yeares, to *heare his voyce*. Joh. 5. 28. Thirdly,

Thirdly. God the Holy-Ghoſt doth great *wonders*; he can make his voyce to be heard from *Heaven*, to earth. *Rev.* 14. 13. He made the Apoſtles in a moment, to ſpeake with ſtrange toungs and ſeverall languages; *they ſpake* as he *gave them utterance*, Act. 2. 4. That which multitude of Schoole-maſters could not effect in many years in one man, the Holy Spirit doth effect it exactly in a moment, and that in many; and no wonder, for man ſhall ſoone learne that, which the Lord himſelfe undertaketh to teach. It was the Holy-Ghoſt, who *led the people of Iſrael, ſafely* through *the red Sea*, and *the wilderneſſe*, Eſa. 63. 14.

Thus the Father, the Sonne, and the Holy-Ghoſt, have one and the ſame power, whereby they worke miracles, and therefore none of them is greater or leſſer, then another, but are coequall, and conſubſtantiall.

## CHAP. XVI.

### *Gifts of Miracles, is from the Father, the Sonne, and the Holy-Ghoſt.*

THough the Apoſtles and others wrought Miracles, yea, *greater Miracles* then Chriſt, *Joh.* 14. 12. as *Peters ſhadow* cured many, *Act.* 5. 15. and *Pauls Handkerchifs* healed diſeaſes. *Act.* 19. 11. yet they did them not in the ſame manner, as the Father, Sonne, or Holy-Ghoſt did; There was theſe notable differences. Firſt, the Apoſtles had not this power at all times, *Mat.* 17. 16. *Ibi.* 2. 27. 1 *Tim.* 5. 23. 2 *Ti.* 4. 20. Secondly, they did not effect them by their *own power*, or in their *own name*, Act. 3. 12. 16. but by the power of God. who *wrought theſe wonders by them*, Act. 15. 12. It was *God* that *gave gifts of healing*,

*ling*, 1 Cor. 12. 28. for it is *God alone* that can worke Miracles, *Psal.* 72. 18. and therefore he alone can give this power of working Miracles to others.

The gift of Miracles, is an Essentiall worke of God, and is common to the Father, to the Sonne, and to the Holy-Ghost.

First the Father giveth this *power*, and therefore the Apostles pray to him for this *power* of Miracles, *Act.* 4. 31. where the Father alone is not personally prayed to, but Essentially with the Sonne, and the Holy-Ghost.

Secondly, the Sonne giveth this *power* to the Apostles, *Luk.* 10. 19. *Mar.* 6. 7. *Mat.* 10. 1, 8. *Mar.* 16. 17. 18. *Joh.* 14, 12. and Miracles were done in his Name; *Peter* telleth *Eneas*, that Jesus Christ *maketh him whole*, Act. 9. 38. and sheweth the chiefe Priests, that it was not *their own power*, and *holynesse*, Act. 3. 12. but by faith in the Name of Jesus *Christ of Nazareth, they had made the lame man strong*, Act. 3. 16. Act. 4. 10. and *Paul* was restored to his sight by his power, *Act.* 9. 17. who though in Heaven, in regard of his bodily presence, yet is also on earth, healing men by his Divine power.

Thirdly, the Holy-Ghost giveth this *power* to men to worke *Miracles*, 1 Cor. 12. 9, 10. He so illuminated the eyes of *Stephen*, that being on earth, he did not onely by the eye of Faith, but with the eye of his bodily sense see Christ from earth to Heaven, *Act.* 7. 55. If the Holy-Ghost had been a Creature, how could he have given such power to *Steven*, it being proper onely to God to effect Wonders. And *Paul full of the Holy-Ghost*, struck *Elymas* with blindnesse, *Act.* 13. 9, 10, 11.

Yea, God the Father, God the Sonne, and God the Holy-Ghost wrought Miracles, by the hands of *Paul*, Rom. 15. 17, 18, 19. *I have* (saith he) *therefore, where-*

*of*

*of I may glory through Jeſus Chriſt, in thoſe things that pertaine to God,* ( namely, in God the Fathers working Miracles by him ) *For I will not dare to ſpeake of any of theſe things, which Chriſt hath not wrought by me, to make the Gentiles obedient in word, and deed.* (Thus the Lord Jeſus wrought effectually in him, in his Apoſtleſhip, and gifts of healing ) *through mightie ſignes and wonders by the power of the Spirit of God.*

( There is the Holy-Ghoſt working Miracles by *Paul.* ) Thus the Father, the Word, and the Spirit, one God in Power, Majeſtie, and Eſſence, doth great wonders, and gave power to *Paul*, and others to worke Miracles, and effect wondrous things.

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## CHAP. XVII.

### *The building of the Church is a worke of the Father, the Sonne, and the Holy-Ghoſt.*

THe Church is *Gods houſe*, 1 Tim. 3. 15. He is the *builder* of it, *Heb.* 3. 3,4. the faithfnll are his *building*, 1 Cor. 3. 9. Where,

Firſt, not only the Father *buildeth* it, but alſo, ſecondly, the Sonne *buildeth* the Church, *Mat.* 16. 18. *upon this rock will I build my Church, and the gates of Hell ſhall not prevaile againſt it.* The gates of the City were the places, where uſually they *ſate in Councell*, 1 Kin. 22. 10. and where their chiefeſt ſtrength lay. The Lord Jeſus intimateth in this his promiſe to his Church, that neither the policy, nor power of Sathan and his Angels, ſhould ever prevaile againſt his Church; ( a worke proper to God to promiſe and to effect.) This is the *houſe* which *wiſedome built*, Prov. 9. 1. Yea, the Apoſtle pro-

proveth Christ to be God; First, because he *built all things*; Secondly, because he *built* the Church *which is his house*, Heb. 3. 3. 4, 5, 6. the Chuch is *his*, Act. 20. 28. the faithfull are *his people*, Mat. 1. 21. Zac. 2. 11.

Thirdly, the Holy-Ghost *buildeth us up for an habitation of God*, Eph. 2. 22.

It being a Worke of God to build the Church; the Sonne, and the Holy-Ghost building the Church, not instrumentally, but efficiently with the Father, are therefore equall in Power, and Operation with him.

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## CHAP. XVIII.

*The raising the Dead, is a work of the Father, the Sonne, and the Holy-Ghost.*

TO restore a lost habite, was judged by Phylosophy, a thing impossible; and if impossibilities might admit of degrees, the raising of the Dead was thought more impossible thē other things. But the Phylosophy of Christians not contradicting, but transcending reason, hath learned out of the Scripture another Lesson, and their faith grounded on Gods word, maketh them to believe the resurrection of the Dead. And surely there is no impossibility in that which God promiseth; He will assuredly effect that which he undertaketh: and he *will doe all his pleasure*, Isa. 46. 10. If he *worke, who shall let it*? Isa. 43. 13. this worke therefore is great, is difficult, but it is to man, not to God; He can as easily raise the Body out of something, as he did at the first create it out of nothing. The Lord challengeth

geth this as his worke; *I even I am he, and there is no God with me,* I *kill, and* I *make alive.* Deut. 32. 39. This Worke is a Worke of one God, yet he is diſtinguiſhed into three Perſons, which effect this great Worke.

Ftrſt, the Father *raiſeth* up the Dead, *John* 5. 21. not onely theſe that are ſpiritually dead in ſinne, but alſo thoſe that are corporally Dead through ſinne.

Secondly, the Sonne *raiſeth* up the Dead; He promiſeth to *raiſe up thoſe* that *beleeve* in him, *Joh.* 6. 40, 54. *Joh* 11. 25. He *changeth our vile bodies, that they may be faſhioned according to his glorious working, whereby he is able to ſubdue all things to himſelfe,* Phil. 3. 21. yea, he raiſeth all, both Good, and Bad, *they that have done good, to the Reſurrection of life, and they that have done evill, to the Reſurrection of damnation,* Joh. 5. 28, 29.

Thirdly, the Holy-Ghoſt *raiſeth* the Dead, *Rom.* 8. 11. *He quickneth our Mortall bodies, by the Spirit that dwelleth in us.*

The Sonne, and Holy-Ghoſt, are equall with the Father in Power, and Majeſtie, and doe Worke together in theſe Works, which doe concerne the Church of God in generall.

The

# *The fourth Section.*

## CHAP. I.

### *The Workes of God, which doe concerne the faithfull in particular, are the Common, and essentiall works of the Father, the Sonne, and the Holy-Ghost.*

AS the Father, the Sonne, and the Holy-Ghost, doe Co-work in these Actions of theirs, which doe concerne the Church in generall; so likewise they co-operate in those workes which concerne the faithfull in particular. As namely, 1. in Election, 2. in Redemption, delivering us, First, from sinne, Secondly, from Satan, Thirdly, from the wrath to come; 3. in Justification, First, in the remission of sins; Secondly, in the imputation of the Righteousnesse of Christ; 4. in faith, 5. in Hope, 6. in true saving, or sanctified knowledge, 7. in our Union, and communion with God, 8. in Adoption, 9. in sanctification, both in the beginning & progresse of it, both by drawing us to himselfe, and quickning us, as also by giving and multiplying graces in us; 10. in his attestation, giving Testimony to us, we are his; 11. in sealing us, 12. in giving us Christian libertie, 13. in salvation, or glorificatiou. These are wrought for us, and in us, by the Father, the Sonne, and the Holy-Ghost.

The Scriptures doe manifest Jesus Christ, and the Holy Spirit to be God, equall with the Father, by ascribing

aſcribing to them theſe Workes equally with the Father.

## CHAP. II.

### *Election is a Worke of the Father, of the Sonne, and of the Holy-Ghoſt.*

THere is a two fold *Election*, Firſt there is an Election to a Miniſteriall Office, or function; thus *Judas* though a *Devill*, was *choſen to be an Apoſtle*, Joh. 6. 70. Secondly, there is an Election to life and glory; thus *Judas* though choſen to be an Apoſtle, was not *choſen* to eternall life, *Joh.* 13. 18. *I ſpeake not of all*, I *know whom* I *have choſen*. The former I have already ſhewed to be an Eſſentiall Worke of God; I ſhall endeavour to make manifeſt the latter to be a Worke common to the Trinitie.

*The foundation of God ſtandeth ſure, having this ſeale, The Lord knoweth who are his*, 2 Tim. 2. 19. *Election* is there ſtiled a *foundation*; Firſt, in regard of the immutabilitie, and firmeneſſe of it; Secondly, becauſe it is the beginning, and firſt principall of our ſalvation, and the meanes thereof, it being built thereon. *The Lord knoweth them that are his*; He knoweth them, not onely *in ſcientia cognitionis, ſed ſcientia dignationis*, Pſal. 1. 6. *He knoweth* wicked men, & all their wayes, but he will not own them, *Mat.* 7. 23. He is *aſhamed* of them, *Mar.* 8. 38. but he acknowledgeth, and rewardeth the Righteous; he paſſeth by the one, but he chooſeth the other. This *Election* is a Worke of one God in three Perſons.

Firſt, God the Father *Electeth*, Epheſ. 1. 5. He *chooſeth us in Chriſt, before the foundation of the World*. All the

the *Sonnes elect*, are the *Fathers*, Joh. 17. 10. His *good will, and pleasure*, as it is the ground of other graces, *Jam.* 1. 18. *Ephes.* 1. 14. *Luk.* 12. 32. so it is of his *Election* of us likewise, *Eph.* 1. 5, 11.

Secondly, God the Sonne *Electeth*, Joh. 15. 19. *I have chosen you out of the World*, John 13. 18. *I know whom I have chosen*, Joh. 6. 64. He *knew from the beginning, who believed not*; and in regard of this, the faithfull are stiled *his elect*, Mat. 24. 31. Mar. 13. 27. All the *Fathers elect* are *his* likewise, *Joh.* 17. 10. his *will* and *good pleasure* is the ground of our eternall happyneſſe, *Joh.* 17. 24. I *will, that they whom thou haſt given me, be with thee*; where though he prayeth as our Mediator, yet he willeth it as our God, equall with the Father.

Never any humble Supplicant would pray thus; I will this, or I will that. Beſides the Booke of life, in which the Names of the Elect are written, is the *booke of the Lambe*, Rev. 21. 27.

Thirdly, God the Holy-Ghoſt *electeth*; *the eternall Counſell of God* is aſcribed to him, *Iſai.* 40. 31. *who hath directed the Spirit of the Lord, or being his Counſellour hath taught him?* If the Father, or the Sonne chooſe without the Spirit, they ſhould direct him in his work: but he worketh according to his own will, and good pleaſure, *for he divideth his gifts, and graces to every man, ſeverally, as he will*, 1 Cor. 12. 11.

Thus Father, Sonne, and Holy-Ghoſt, doe Co-work in our Election.

CHAP.

## CHAP. III.

*Redemption is a work of the Father, Sonne, and Holy-Ghost, and that first, in not onely keeping, but also delivering us from the evill of sinne.*

*Redemption* is a Work wrought of the whole Trinity, as the first cause, and therefore, *Redeemer* is a Name usually ascribed to God, *Isai.* 44. 24. *Isai.* 34. 4. *Isai.* 41. 14. *Isai.* 48. 17. *Isai.* 49. 7. Isa. 54. 5 8. *Jer.* 50. 43. but more immediately was the Worke wrought by Christ our *Goel*, Job. 19. 25. *our kinsman.* The neerest kinsman in the Leviticall Law, had power to revenge his Brothers bloud on the Murderer, out of the Citie of Refuge: and also to redeeme his inheritance being lost through povertie. The Lord Jesus, being our *flesh*, Heb. 2. 14. is our *Goel*, our *Kinsman*; he is the revenger on Satan, that *Murderer*, Joh. 8. 44. and a Redeemer of a better Paradice for us, then that which *Adam* lost by sinne; he is the next and immediate principle of our *Redemption*, who as he was the Sonne of God, in regard of his Divinitie, became the Sonne of man, in regard of his Humanitie; for he that was the Sonne of God, became also the Sonne of Man; that we, which were the Sonnes of men, might be made the Sonnes of God. It seemed fit to the Lord, that he which was the Image of God, should restore to man that Image, which man by sinne had lost. That he, which had created the world, should as it were recreate it. That he should take our humane nature on him on earth, & that he should carry with him our humane nature into heaven; that he which was our God by creation, should be our Lord by Redemption.

The first cause of our *Redemption*, was the Father, the Sonne, and the Holy Ghost. God challengeth it as his Worke, Isai.44.5. *Thus saith the Lord the King of Israel, and his Redeemer the Lord of Hosts, I am the first and I am the last, and besides me there is no God*; and Isai. sheweth, Isai.45.11. *There is no God besides him, a just God and a Saviour, there is none besides him*; It is the Lord, who,

First, keepeth and delivereth us from the evill of sinne.

Secondly, comforteth against Satans assaults, and delivereth us from him.

Thirdly, and principally, he freeth us from the evill of sinne, and of punishment, and delivereth us from the wrath to come.

First, the Lord our *Redeemer* keepeth, and delivereth us from the evill of sin, and therefore we pray in the Lords prayer, *Lead us not into tentation, but deliver us from evill*, Mat.6.13.

First, the Father *keepeth* us from the *evill of sinne*. To this end Christ prayed to his Father, *Joh.*17.15. *I pray not that thou shouldest take them out of the World, but that thou shouldest keep them from the evill.* As man, he prayed to his Father to support his Disciples with his grace, but as God, he *himself* is *prayed to* by his Disciples, for grace, 2 *Thes.*2.16,17. 2 *Cor.*12.8,9. and he doth support them therewith.

Secondly, the Sonne *keepeth* from the *evill of sinne*, Jud. 1. we are *persecuted in Christ Jesus*; when *Paul* had besought the Lord Jesus for grace, he received this answer from him; *My grace is sufficient for thee*, 2 Cor.12.8,9. yea, so sufficient was his grace to *Paul*, that he acknowledged, he could *doe all things though Christ that strengthened him*, Phil.4.13. This was the end that *he gave himself for us, to deliver us from this present evill world,*

*orld.* Gal. 1. 4. yea it is *God our Saviour, that keepeth us rom falling, and preſenteth us faultleſſe before the preſence f his glory, with exceeding joy.* Jude 24. 29. verſ.

Thirdly, the Holy-Ghoſt *keepeth* us from the *evill f ſin*; It is through *the Spirit wee mortifie the deeds of the ody*, Rom. 8. 13. It is he *that guideth us into all truth*, oh. 16. 13. It is through the *Holy-Ghoſt*, that any can *y Jeſus is the Lord*; *and no man ſpeaking by the Spirit, can all Jeſus accurſed*, 1 Cor. 12. 3.

The Father, the Son, and the Holy-Ghoſt, doth *re-deeme his Iſrael*, the Church *from all their iniquities* ſal. 130. 8.

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## CHAP. IV.

*The Father, the Sonne, and the Holy-Ghoſt, comfort us againſt Sataus aſſaults, and deliver us from his power.*

IT is God alone, that *comforteth* us againſt Satans aſſaults, and delivereth us from his power; he can *put hooke into the noſe of this Leviathan, and bore his jaw brough with a thorne*, Job. 42. He is *the God of conſolati-n*, Rom. 15. 5. He it is that *comforteth thoſe that are caſt own*, 2 Cor. 7. 6. He *bringeth Satan under our feet*, Rom. 6. 20. And he *maketh a way to all tentations, that we may e able to beare them*, 1 Cor, 10. 13. He cureth all thoſe ounds, which Satan maketh in the Soules of his peo-le; *neither Angels, nor Principalities, nor Powers, ſhall be ble to ſeperate us from the love of God, that is in Chriſt*, om. 8. 39. *wee are through him more then conquerers*, om. 8. 37. Firſt, *a Conquerer* enjoyeth the benefit of is conqueſt, but for a while; but we enjoy an everlaſt-ng benefit in our conqueſts. Secondly, He conquereth

only corporal enemies; we conquer ſpirituall. Third He overcommeth Men, we overcome Devils. Fourth Worldly Souldiers, ſubdue their enemies by killing but the Lords Souldiers, overthrow all their enemies dying; yet it is not of our ſelves, but through him t loved us; we may ſay of our ſpirituall enemies, as *Je ſhaphat* ſaid of his Corporall, 2 *Chr.* 20. 12. *O God have no might againſt this great company, that commeth gainſt us; neither know we what to doe, but our eyes upon thee.*

The comforting us againſt Satans aſſaults, and deliverance from his power, the Scripture aſcribeth the Father, the Son, and the Holy-Ghoſt.

Firſt, God the Father *comforteth* us; The Apoſtle pr eth to him to effect this, 2 *Theſſ.* 2. 16. and giveth *tha* to him for effecting it, 2 *Cor.* 1, 3, 4. And he *deliver us from the power of darkneſſe*, Col. 1. 13.

Secondly, God the Son *comforteth us*, 2 Cor. 1. 5. *conſolations abound by Chriſt*, He is *the conſolation of Iſra* Luk. 2. 25. He calleth all that are *heavy laden*, and pr miſeth to *eaſe them*, Mat. 11. 29. *Paul* therefore pray to him for comfort for himſelf, 1 *Cor.* 12. 8, 9. and the *Theſſalonians*, 2 Theſſ. 2. 16. And in regard of light of Grace and Conſolation he himſelfe giveth the Holy-Ghoſt is ſtiled, in relation to him, *another Co forter*, Joh. 14. 16. *we overcome Satan by the blood of Lamb*, Rev. 12. 11. It is *Michael* and his *Angels*, th *fight againſt the Dragon and his Angels*, Rev. 12. 7. In va might even the Angels fight for us, if they had not t Lord Jeſus for their Captaine. Neither Angel nor m ever prevailed without Chriſt. They that fight und this head, are ſafe; thoſe that fight without him, cann but periſh. It is the Lord Jeſus, who by his *death, deſtr ed him that had the power of death; that is, the Devill*, He 2. 14. He *ſpoyled Principalities and Powers*, Col. 2. 12.

ur *Goel or kinſman*, Job 19.25. that revenged us on an.

Thirdly, it is God the Holy-Ghoſt, who is a *com-*
*er* to all the faithfull; he is oft by the Lord Jeſus
ed the *Comforter*, Joh.14. 16, 26. Joh. 15. 26,
h. 16.7. He it is that worketh ſpirituall *joy* and *com-*
*s* in the hearts of the beleevers *Act.*9.31. *Gal.*5. 22.
y the *ſword of the ſpirit*, which is the *word of God*, we
armed againſt Satan and his adherents, *Eph.* 6. 17.
well may the Word of God be called *the ſword of*
*Spirit*; The *Spirit* is the Author of it, 2 *Pet.* 1. 21.
*im.*3.16. *Eph.*3.5. he made this weapon for our
. Secondly, *the Spirit* of God directeth us how to
this Weapon, and *helpeth our infirmities*, Rom.8.26.
hat *through him the weapons of our warfare are mighty*
*he pulling down of ſtrong holds*, 2 Cor.1.9.

Thus Father, Sonne, and Holy-Ghoſt doe *comfort*
gainſt the aſſaults of Satan, and deliver us from
power. For the Lord Jeſus, who was our *ſurety*,
.7.22. *gave himſelfe a ranſome for us*, Mat. 20. 28.
im. 2. 6. and thereby hath ſatisfied the juſtice of
d, *Iſa.*53.5. 2 *Cor.*5.21. 1 *Joh.*2.2. the debt that
owed is paid by him, *Iſa.*53. 6. the obligation is
celled, the *hand-writing of Ordinances that was a-*
*ſt us is blotted out*, Col.2.14. the Work of our re-
ption is thereby *finiſhed*, Joh. 19. 30. Gods ju-
e being ſatisfied, we are delivered from *Satan*, Luk.
21,22. Heb.2.14,15. who is but *Gods Jaylor*, Luk.
58. and who *delivered* us into his hand, *Mat.* 18.
Till his juſtice was ſatisfied, and the debt that we
ed was diſcharged by Chriſt, which being perfor-
d by him, *we are redeemed out of the hands of all our*
*mies*, Luk.1.71.74.

## CHAP. V.

### 3. *The Father, the Sonne, and the Holy-Ghost, redeeme us from eternall destruction of body and soule.*

THe Lord is especially our Redeemer in *delivering our soules from destruction*, Psal. 103. 4. Zacharias *blesseth the Lord God of Israel, for visiting and redeeming his people*, Luk. 1. 68. which was not onely the Father, or the Sonne, but the Father, the Sonne, and the Holy-Ghost as I have shewed.

First, the Father *redeemeth* us, *he delivereth us from the power of darknesse, and translateth us to the Kingdom of his deare Sonne*, Col. 1. 13.

Secondly, the Sonne *redeemeth* us. He is *the Lamb of God that taketh away the sinnes of the World*, Joh. 1. 29. that burthen of sinne, that did lye heavie on us, he took and *caried* for us, *Isa.* 53. 4. *Isa.* 53. 11, 12. 1 Pet. 2. 24. he is our *Goel* or *kinsman*, Joh. 19. 25. who did the part of a *kinsman* for us, in redeeming us, and our heavenly inheritance to us, as it was figured, *Levit.* 25. 25. and foretold, *Hos.* 13. 14. he redeemed us *giving himselfe for us*, Tit. 2. 14. Act. 20. 28. 1 Pet 1. 18. Eph. 5. 2. Isa. 53. 5, 6, 8 10. Eph. 1. 7. Col. 1. 14. he hath *washed us with his blood*, Rev. 1. 3. Rev. 5. 2. 1 Joh. 1. 7. Heb. 9. 14. he became our *surety*, Heb. 7. 22. and *gave himself a ransome for us*, Mark. 10. 45. 1 Tim. 2. As God, he did redeeme us by his power, but as man he purchased our redemption by his merits, actively fulfilling the Law for us, *Rom.* 5. 18, 19. *Heb.* 7. 2 *Cor.* 5. 21 and passively suffering for us the punishments due to the transgressours of the Law, *Gal.* 3.

*Rom*

*om.*3.24,25. who as God and man, is *the Saviour of is Church*, Eph.5.23. and people. *Mat.* 1. 21. *deli-ering us from the wrath to come*, 2 Theſ.2.10.

Thirdly, the Holy-Ghoſt *redeemeth* us; He is the *arneſt, and ſeale of our inheritance, untill the redemption f the purchaſed poſſeſſion to the praiſe of his glory*, Eph. 1. 3,14. yea the Spirit promiſeth *to them that overcome, hat they ſhall not be hurt of the ſecond death*, Rev.2.11.

The Father, the Word, and the Spirit are equall in lory and power, and are one, and the ſame firſt cauſe f our *Redemption*, which was inchoatively the worke f the Trinity; Although terminatively it was perfected nd conſummated by the Sonne of God, to whoſe erſon humane Nature was united, *Joh.* 1. 14. So that wo whole, perfect, and diſtinct Natures, the God-ead, and the Man-hood were joyned together in one erſon eſpecially without either Converſion, Com-oſition, or confuſion of either, which though he had wo Natures, yet he is but one Chriſt, God and man, e onely *Mediatour between God and us.* 1 Tim. 2. 5. d is the next and immediate principle of our Re-mption, and he as our *high Prieſt once offered up him-ſe*, Heb.7.27. *for our ſinnes*, Heb.10.12. *as a Lambe thout blemiſh and without ſpot*, 1 Pet.1.19.

## CHAP. VI.

### *Juſtification is a Worke of the Father and of the Sonne, and of the Holy-Ghoſt, and that, firſt, in regard of the remiſſion of our ſinnes, or healing of our ſoule-ſickneſſe.*

*ſtification* hath two parts, (which as *Tilenus* obſer-veth) differ not eſſentially, but rationally, *Rom.*4.6.

There is, firſt, a remiſſion of ſinnes or healing of our ſoules; ſecondly, an imputation of the righteouſneſſe of Jeſus Chriſt.

Firſt, the Lord alone *forgiveth* ſinnes. He alone is the Phyſician that can cure all the maladies of our ſinſick ſouls; he challengeth this as his owne prerogative, *I, even I, am he that bloteth out thy tranſgreſſions for mine owne ſake, and will not remember thy ſinnes*, Eſa. 43. 25. Sinne is *onely* committed againſt God, *Pſal.* 51. 5. He onely therefore can remit it. And ſurely when he hath remitted it, *who can lay any thing to the charge of Gods Elect? for it is God that juſtifieth; who ſhall condemne? it is Chriſt that dyed*, Rom. 8. 33, 34. The words the Apoſtle uſeth are remarkable, ἐγκαλέσει, to call into court, Satan may wranglingly diſpute againſt thy ſoule, thy conſcience may erroneouſly accuſe thee, the Law may produce cancelled Bills againſt thee, but none of theſe ſhall hurt thee, that hath an intereſt in Chriſt, who hath ſatisfied Gods juſtice for thee. And therefore, Secondly, the Apoſtle oppoſeth the death of Chriſt, by way of challenge to whatſoever Sinne, Satan, Juſtice, or Law can object; when he ſaith not, Who ſhall accuſe? (for we may have accuſers enough) but *Who ſhall condemne? it is Chriſt that died.* The Pſalmiſt may well conclude him to be *bleſſed, to whom the Lord imputeth no ſinne*, Pſal. 32. 2. If the Scribes and Phariſees had not maliciouſly erred in the perſon, they had concluded well in the *thing*, *None can forgive ſinnes but God onely*, Marke 2. 7. Luke 5. 21. For if man could do this, then he could *bring a cleane thing out of an uncleane*, which none can do, *Job* 14. 4. but God onely. He alone can *heale our back-ſlidings*, Hoſ. 14. 4. which is *nothing* elſe, but a *forgiveneſſe* of ſinnes; *Marke* calleth that a *forgiving of ſinnes*, Marke 4. 12. which *Eſay* and *Paul* do call a *healing* of them, *Eſay* 6. 10. *Act.* 28. 25, 27. And ſurely for-

forgiveneſſe of ſins, or *healing of the ſoule*, is a worke of *God*, Eſay 44. 22. Pſal. 103.3. 2 Chron. 30.20. Pſal. 147.3. Pſal. 41.5. wrought by the Father, the Son, and the Holy-Ghoſt.

Firſt, the Father *forgiveth ſins*, Matth. 6. 14. Marke 11. 25. *If ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you.* And thus Chriſt as man prayed to his Father for his Enemies, *Father, forgive them, they know not what they do*, Luke 23. 34. Moreover, *healing the ſoule* is the worke of the *Father*, Eſa. 6.10. with Mat. 13.15. for he *ſent Eſaiah*, Eſa. 48.16. as I have ſhewed.

Secondly, the Son *forgiveth ſinnes*; ſo he ſaith to *Mary*, Luke 7. 48. *Thy ſinnes be forgiven thee*; and ſo likewiſe he told the ſick of the Palſie, *Marke* 2. *Luke* 5.20. *Matth.* 9. 6. And this he did to manifeſt his power, *Marke* 2. 10. *That they might know the Son of man had power on earth to forgive ſinnes.* Where the Lord Jeſus manifeſted his divine power, in healing corporally the ſickneſſe of the body, and curing ſpiritually the infirmities of the ſoule. He cauſed the *filthy Garments to be taken away* from the *holy Prieſt*, and he ſaid, *Behold, I have cauſed thine iniquities to paſſe from thee, and I will clothe thee with change of raiment*, Zach. 3. 4. he tooke away his ſin, and clothed him with his righteouſneſſe. And ſurely this is an unqueſtionable truth in the Apoſtles judgement, and therefore he ſaith, Col. 3.13. *As Chriſt forgave you, ſo alſo do ye.* This *healing of the ſoul* is a worke of Chriſt, Joh, 12.40. Luke 4.18. He as God healeth by the power of his Deity, but as man by the merit of his paſſion, Eſa. 53.5. his blood being a Soveraigne balme to cure our ſin-wounded ſoule, yea Eſa. 43.25. *I, even I am he, that blot out thy tranſgreſſions for mine owne ſake.* He it is that forgiveth, who was made to ſerve with our ſinnes, which was Chriſt, who took

on him *the forme of a ſervant*, Philippians 2. 6.

Secondly, he who forgiveth, forgiveth ſins for his owne ſake, but our ſinnes are forgiven in Chriſt; it is his *blood waſheth them away*, 1 John 1.7. Rev.1.5. Heb. 9.14. Acts 20.28. Eph.5.2.

Thirdly, the Holy-Ghoſt *forgiveth ſins*, Heb. 10.15, 17. *The Holy-Ghoſt*, that made a Covenant with *Iſrael* (as I have ſhewed) promiſeth them to *forgive their ſins*. The *Holy-Ghoſt* alſo commanded legall ſacrifices, Heb. 9.8. whereby attonement was made for ſinne; yea becauſe the Holy-Ghoſt doth apply and diſtribute remiſſion of ſins, which is obtained by the blood of Chriſt. Therefore when as our Saviour entruſteth his Diſciples with the keyes of the Kingdome of Heaven miniſterially to binde or looſe, he firſt ſaith, *Receive the Holy-Ghoſt*, John 20. 22. manifeſting thereby, that it was the Holy-Ghoſt who did remit ſins by them. It is *the Spirit* who promiſeth to *give to them that overcome*, *a white ſtone*, Rev.2.17. The Holy-Ghoſt alludeth to the cuſtome of the Gentiles, to whom he wrote; which uſed theſe ſtones in judicature. If the Judge gave a white ſtone, it was a token of abſolution; but if it were a black ſtone, it was a ſigne of condemnation. The Spirit promiſeth to give abſolution, or pardon of ſin, or freedome from condemnation, to them that overcome. Moreover, *healing of the ſoule* is a worke of the Holy-Ghoſt, ſo *Paul* manifeſteth, Acts 28.25,27. *And I ſhould heale them* (ſaith the *Holy-Ghoſt* there.)

The Father, the Son, and Holy Ghoſt, are equall in Power, Majeſty, and Glory. and do co-worke in *forgiving of ſins*, and *healing* of the ſoule of the believer.

CHAP.

## CHAP. VII.

### 2. *The Father, the Sonne, and the Holy-Ghoſt, do co-worke in imputing of Chriſts Righteouſneſſe.*

AND as *not imputing our ſinnes*, is a worke of God, 2 Cor. 5. 19. ſo the imputation of Chriſts righteouſneſſe to the believer, is his worke likewiſe.

Though we have not a righteouſneſſe of our owne, yet the Lord giveth us a *righteouſneſſe* of his own, Rom. 10. 3. which is anſwerable to his juſtice, and what man or Angell is able to reſiſt it? *He juſtifieth, who ſhall condemn?* Rom. 8. 33. It is *one God that juſtifieth the circumciſed Jew by faith, and the uncircumciſed Gentile through faith*, Rom. 3. 30. Yet this one God is diſtinguiſhed into three perſons, who do co-operate in this great work of juſtifying man through faith, by the imputative righteouſneſſe of Chriſt: which word *imputed*, though divided by Papiſts, yet is eight times uſed by the Apoſtle in one chapter, *Rom.* 4. 6, 8, 10, 11, 22, 23, 24.

Firſt, The Father *juſtifieth* us not onely by pardoning of ſin, but by imputing of Chriſts righteouſneſſe which the Apoſtle calleth the *righteouſneſſe of God*, Rom. 10, 3. And that, firſt, becauſe it is it, which God imputeth for righteouſneſſe to us: ſecondly, becauſe it is that which God accounteth for righteouſneſſe in us: thirdly, becauſe it is that righteouſneſſe which Jeſus Chriſt, *who is God over all, bleſſed for ever*, Rom. 9. 5. hath wrought for us. Thus the Father, who *raiſed Chriſt from the dead*, Gal. 1. 1. 1 Theſ. 1. 10. imputeth this righteouſneſſe to us, *Rom.* 4. 24.

Secondly, the Sonne *juſtifieth* us. *By his knowledge* (ſaith

(ſaith *Eſay*) *ſhall he juſtifie many*, Eſa. 53. 11. He it is that *maketh a reconciliation for ſinne, and bringeth in everlaſting righteouſneſſe*, Dan. 9. 24, But more cleerly doth the Apoſtle ſhew this truth, 1 Cor. 6. 11. *Ye are juſtified in the Name of the Lord Jeſus.* This righteouſneſſe of ours by faith, *Peter* calleth the *righteouſneſſe of God, and of our Saviour Jeſus Chriſt*, 2 Pet. 1. 1. Not as if the Apoſtle ſpake of two diſtinct perſons, there being but one Article in the Originall, and therefore there cannot be two diſtinct perſons deſcribed thereby. Yea our Lord Jeſus promiſeth to them that overcome, *to clothe them in white raiment*, Rev. 3. 5.

Thirdly, The Holy Ghoſt *juſtifieth us*; *Ye are juſtified in the Name of the Lord Jeſus, and the Spirit of our God*, 1 Cor. 6. 11.

Thus the Father, the Son, and the Holy-Ghoſt, who are one God, are alſo one and the ſame efficient cauſe of our juſtification, both in forgiving of ſinnes, and in *imputing the righteouſneſſe of Chriſt through faith*, which is the inſtrument of our juſtification, and is alſo *the worke of God*, John 6. 29.

## CHAP. VIII.

### *Faith is the worke of the Father, the Son, and the Holy-Ghoſt.*

*Faith* is the inſtrument, by which we are juſtified, that is, the hand by which we lay hold on the Lord Jeſus, and his righteouſneſſe, and apply it alſo to our ſoules. Yet *faith is a Gift of God*, Eph. 2. 8. It is his worke to *purifie our hearts by faith*, Acts 15. 9. Yea it is a worke of God, wherein he exerciſed the ſame *exceeding greatneſſe of his power*, in effecting it, that he uſed

*in*

*in raiſing Chriſt from the dead*, Eph.1.19,20. It being as great a worke to worke faith in the heart of an unbeleever, who is ſpiritually dead, as it was to raiſe Chriſt from the grave, when as he was corporally dead.

This being alſo an eſſentiall worke of God, common to the Father, Sonne, and Holy-Ghoſt, undividably to effect.

Firſt, the Father worketh *faith* in us; the Apoſtle prayeth to him for it, *Eph.*6.23.

Secondly, the Sonne worketh *faith* in us: the Apoſtle prayeth to him for it, *Eph.* 6. 23. and the Diſciples of him *the increaſe* thereof, *Luk.*17.5. And ſo likewiſe doth *the father of the Lunatick*, Mark.9.24. *By him do we believe in God*, 1 Pet.1.21.

Thirdly, The Holy-Ghoſt worketh *faith* in us, 1 Cor.12.9. It is a *fruit of the Spirit*, Gal. 5. 22. And we *through the Spirit wait for the hope of righteouſneſſe by faith*, Gal.5.5.

Thus the mighty worke of faith is wrought in us by God, who is diſtinguiſhed into Father, Sonne, and Holy-Ghoſt, which do unſeparably, undividably, and unconfuſedly worke this grace in our hearts, in their perſonall order, making us to believe, and hope in God.

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## CHAP. IX.

### *Hope is the Worke of the Father, the Sonne, and the Holy-Ghoſt.*

HOpe is the Worke of God alone; it is the *God of hope that muſt fill us with hope*, Rom.15.3. He is the *God of hope*, firſt, *objective*, our hope is to be placed on him: Secondly, *effective*; our hope firſt is wrought

wrought by him onely: Secondly, He it is likewiſe that cheriſheth this hope in us; *Paul* therefore prayeth to him for the increaſe thereof, Rom. 13. 13.

The working of hope in our ſoules, the Scripture aſcribeth to the Father, to the Sonne, and to the Holy-Ghoſt.

Firſt, the Father worketh *hope* in us; *Paul* acknowledgeth it, 2 *Theſſ.* 2. 16. and *Peter* bleſſeth the Father for *begetting us againe to a lively hope*, 1 Pet. 1. 3. *He ſtabliſheth our hearts, and giveth us everlaſting conſolation, and good hope through grace*, 2 Theſſ. 2. 16, 17.

Secondly, the Sonne worketh *hope* in us; ſo the Apoſtle acknowledgeth; and he prayeth to him for the Theſſalonians; firſt, that he would *eſtabliſh them, and give them everlaſting conſolation, and good hope through grace*, 2 Theſſ. 2. 16, 17.

Thirdly, the Holy-Ghoſt worketh *hope* in us, *Rom.* 5. 5. *We abound in hope, through the power of the Holy-Ghoſt*, Rom. 13. 13. *We through the Spirit wait for the hope of righteouſneſſe, which is by faith*, Gal. 5. 5. He it is that *giveth us conſolation and comfort*, Act. 9. 29.

The Father, the Word, and the Spirit, do undividably co-operate in working *hope* in our hearts, though there be a diſtinct and perſonall order obſerved by them, in working this and all other graces in our ſoules.

CHAP.

## CHAP. X.

*True saving or sanctifying knowledge, is a Worke of the Father, and of the Son, and of the Holy-Ghost,*

NOt onely outward illumination, which God doth sometime bestow on wicked men, is a worke of the Lord, (as I have shewed) but also that knowledge which accompanieth justifying faith, and is proper onely to the Elect, is a worke of God, and is proper to him alone to effect, Exod. 4. 11. Man alone cannot effect it. *Aristotle*, a man of the deepest reach that antiquity ever bread, amongst the many books he wrote, and are in part extant, how little did he write of God; and how uncomfortably did he die in the midst of all his knowledge? *Anxius vixi dubius morior, nescio, quo vado. Bois* on 1 John 5. 6. *I have lived waveringly, I dye doubtfully; I know not whether I go.* With all his wisdome, and with all his experience, he could not give any true and proper *knowledge*, but onely that which is *falsely so called*, 1 Tim. 6. 20. *Those things never entered into the heart of man, which God hath prepared for them that love him*, 1 Cor. 2. 8, 9. *Angels* knew not the *mysteries* of Christ, till it was revealed by God to his Church, *Eph.* 3. 10. 1 *Pet.* 1. 12. They did not teach the Church this wisdome, but *by the Church this wisdome of God* is knowne unto them, *Eph.* 3. 8, 9, 10. God alone is the teacher thereof, *Esa.* 54. 13. He *openeth the heart to receive it*, Act. 16. 14. He covenanteth with his Church to *write his Law in their hearts*, Heb. 8. 10. Yea the Scripture calleth it, *the giving of a new heart*, Ezek. 36. 26. Ezek. 11. 19. a worke that God alone can effect.

First,

First, the Father giveth us this *knowledge*, the faithfull learne it of him, *John* 6. 45. *Peters* holy confession of Christ, was a worke wrought in him by the *Father*, Matth. 16. 17. and *Paul* prayeth to him for this grace on the *Ephesians*, Eph. 1. 17. and acknowledgeth he receiveth it from him, *Gal.* 1. 16. And Christ *giveth thanks* to his *Father*, for *hiding it from the prudent, and revealing it to babes*, Mat. 11. 25. Luke 10. 21.

Secondly, the Sonne gives us this as well as other graces, *Eph.* 4. 8. He *declareth* God to us, *John* 1. 18. *Paul*, though brought up at *Gamaliels feet, and taught according to the perfect manner of the Law of the Fathers*, Acts 22. 3. yet knew not the Gospell, but *by the revelation of Jesus Christ*, Gal. 1. 12. He is *the light of the world*, John 3. 19. John 12. 46. He *giveth light to the faithfull*, Eph. 5. 14. John 1. 9. Luke 2. 32. He *revealeth the knowledge* of God to us, Mat. 11. 27. Luke 10. 22. He *openeth the understanding*, Luke 24. 45. He *giveth us understanding, that we may know him that is true*, 1 Joh. 5. 20. He *teacheth* us, Eph. 4. 21, 22.

Thirdly, the Holy-Ghost giveth us this *knowledge*, 1 Cor. 12. 8. Neh. 9. 20. he is therefore stiled *the spirit of knowledge, and of the feare of the Lord*, Esa. 11. 2. God revealeth the hidden mysteries of our salvation by his *Spirit*, 1 Cor. 2. 10, 11. neither can we know them without him, 1 Cor. 2. 12. He *teacheth all things*, Joh. 14. 26. 1 John 2. 27.

We must learne of God, what we must think of him. It is a vaine labour to seeke for any knowledge of him, without him; who is no otherwise known of us, but as he revealeth himself to us; which revelation of himself, is a worke of the Father, of the Sonne, and of the Holy-Ghost.

CHAP.

## CHAP. XI.

*The Union that is between God and us, is a worke of the Father, of the Sonne, and of the Holy-Ghost.*

THere is a neere Union between the Lord and every beleever: The Lord is his *Churches portion*, Psal. 142.5. Psal 73.26. Jer. 51.19. Jer. 10.16. Lam. 3.24. And the Church is *Gods portion*, Jer. 12.10. Deut. 32.9. By faith which the Lord worketh in our souls, and by *his Spirit, which he sendeth forth into our hearts*, Gal. 4.6. we are *united* to him, 2 *Pet.* 1.4. we have *communion* with him, 1 John 1.3. and he *dwelleth in us*, 1 John 4.12. *and we in him*, 1 John 4.13.

First, the Father *uniteth* us to himselfe, John 17.21. And secondly, we have *fellowship and communion with him*, 1 John 1.3. And thirdly, in regard of this communion, *he dwelleth in us*, John 14.23. *and we in him*, 1 Thess. 1.1. 2 Thess. 1.1.

Secondly, the Son *uniteth* us to himself, John 17.21. Secondly, we have *communion and fellowship with him*, 1 John 1.3. And in regard of this communion, thirdly, he *dwelleth in us*, for so he promiseth, Zach. 2.10. John 14.23. and that he performeth by residing in the *hearts* of all believers, Eph. 3.17. Col. 1.27. John 6.56. 2 Cor. 13.5. And we likewise *are in him*, 2 Cor. 5.17. 1 Thess. 1.1. 2 Thess. 1.1. Phil. 1.1. Eph. 1.1. Rom. 16.7. John 6.56.

Thirdly, the Holy-Ghost *uniteth* us to himselfe, 1 Cor. 6.17. Secondly, *we have communion and fellowship with him*, 2 Cor. 13. *last*. Phil. 2.1. And in regard of this communion, thirdly, the *Holy-Ghost dwelleth*

*in us*, 2 Tim.1.14. Rom.8.9,11. 1 Cor. 13. 16. 1 Cor. 6.19. Jam 4.5. 1 Pet.4.14. And *we are in him*, Jude 2. 1 Cor.12.3. Gal.5.16. Gal.5.26.

Father, Sonne, and Holy-Ghoſt, are the *husbands of the Church*, in the plurall number, *Eſa.* 54.5. and yet but one Lord, for ſo it followeth, *The Lord of Hoſts is his Name.*

Oh the ſoule-raviſhing eſtate of the beleever, who hath God ſo neerely united to him, and hath ſuch a ſweet communion betweene the Lord and his ſoule, that God dwelleth in him, and he through Chriſt in him. And there is no wonder, that the Lord beſtoweth this, and all other mercies on his ſoule, when as it pleaſeth him to adopt him to himſelfe, to be his ſonne, which alſo is a worke of God.

## CHAP. XII.

### *Adoption is a worke of the Father, of the Sonne, and of the Holy-Ghoſt.*

*Adoption* is a work proper to God: He alone adopteth children to himſelfe; who both can, and will, and alſo doth make them *Heires of God*, even *joynt Heires with Chriſt in Glory*, Rom. 8. 17. Which grace of adoption is the undivided worke of one God in three Perſons; who as he is our Father, ſo we are his children by adoption, who *of his owne will begat us*, Jam.1.18. we being begotten by counſell, and not by nature. For ſo the Lord Jeſus is the *onely begotten Sonne* of the Father, Joh. 3.16,18. Joh.1.14,18. 1 Joh.4.9. the Father being *his proper Father*, Joh.5.18, and he his *proper* Sonne, Rom.8.32.

Firſt, the Father *adopteth* us. *He hath predeſtinated us*

*us to the adoption of children by Christ*, Eph. 1. 5. It is our everlasting happinesse, that we are so neerly admitted into the presence of God, that his onely Sonne standeth betwixt us and him; and that the Lord Jesus *calleth us* his *brethren*, Heb. 2. 11. by the Fathers choice of us in him.

Secondly, the Sonne *adopteth* us: *As many as received him, he gave power to become the Sonnes of God, even to them as believe in his name*, John 1. 12.

Thirdly, The Holy-Ghost *adopteth* us; and therefore he is called the *Spirit of Adoption*, Rom. 8. 15. He it is that maketh us children of God Rom. 8. 14. *As many as are led by the Spirit of God, they are the Sonnes of God.* The Spirit *leading* us, as a Father *leadeth* his childe.

Adoption therefore is a worke of the Father, of the Sonne, and of the Holy-Ghost, being stiled our Father, as in the Lords Prayer; where the name Father is not taken personally, but essentially; namely, for one God distinguished into three persons. And surely the Sonne and the Holy-Ghost have this Name Father ascribed to them in Scripture (as I have shewed) and they are with the first Person, a Father to us, not onely in regard of Adoption, but also in regard of Regeneration or Sanctification; as I shall shew.

## CHAP. XIII.

### *Sanctification is a worke of the Father, and of the Son, and of the Holy-Ghost.*

*Sanctification*, which in Scripture is sometimes called *Regeneration, Renovation, Conversion, Repentance, New Life, New obedience, &c.* is the Worke of God,

Joh. 1. 13. If to create man be in the power of God alone; then surely to re-create him, is in his power onely. For the former is called *the worke of Gods fingers*, Psal. 8. but the latter is ascribed to the *streuth of his armes*, Luke 1. And surely none is able to repair the depravations of nature, but the God of nature. He it is that *taketh* from us our *hearts of stone*, and *giveth* unto us *an heart of flesh*, Ezek. 11. 19. Ezek. 36 26. The Lord challengeth it as his worke, *I am the Lord that sanctifie you*, Levit. 20. 8. *Paul* prayeth to God to effect this grace *throughly* in the Thessalonians, 1 *Thes.* 5. 23. *He giveth men repentance*, 2 Tim. 2. 25. He *quickneth those that are dead in trespasses, and in sinnes*, Eph. 2. 1,5. He *bringeth to the birth, and he bringeth forth*, Esa. 66. 9. He saith to them which lye weltring in the *bloud* of their narurall uncleanesse, *Live*, Ezek. 16.

Secondly, they that are sanctified, are *the children of God*, Joh. 1. 12,13. *borne of the Spirit*, John 3. 5. and *borne of God*, 1 Joh. 3. 9.

Although the Scripture usually ascribeth sanctification to the Holy-Ghost, who doth peculiarly terminate this worke; yet it is not to exclude the Father, and the Sonne from it.

First, the Father *sanctifieth* us, Joh. 17. 17. The Lord Jesus prayeth to his Father to sanctifie his Disciples, not onely to the office of an Apostleship, but to a fuller measure of grace, as 1 *Thess.* 5. 23. The Father *begetteth us againe to a lively hope*, 1 Pet. 1. 3. He *maketh us meet to be partakers of the inheritance of the Saints in light*, Col. 1. 12. which is done by sanctification: For *without holinesse no man shall see God*, Heb. 12. 14. The Lord will have none to dwell with him in happinesse, which will not have him to dwell with them in holinesse. Yea *Jude* cleerly manifesteth, *Jude* 1. that we are *sanctified by God the Father.*

Secondly,

Secondly, The Sonne *ſanctifieth* us: If he *waſh not us, we have no part in him*, Joh. 13. 8. we are *ſanctified* in him, 1 *Cor.* 6. 11. 1 *Cor.* 1. 2. He *ſanctifieth and cleanſeth his Church*, Eph. 5. 26. Mal. 3. 2. He is to them as *a refiners fire* to try them, and not as a *conſuming fire* to deſtroy them. He *puriſieth to himſelf a peculiar people zealous of good workes*, Tit. 2. 14. they being a peculiar people to him, muſt yeeld peculiar obedience to him. He *preſenteth us holy and blameleſſe*, Col. 1. 22. *He that ſanctifieth* (ſaith the Apoſtle) Heb. 2. 11. *and they that are ſanctified, are all of one; for which cauſe he is not aſhamed to call them brethren.* The Lord Jeſus ſanctifieth us two wayes: Firſt, as God equall with the Father; ſo he *ſanctifieth* by the power of his Deity, even *by faith in him*, Acts 26. 18. Secondly, as he is God and man, our Redeemer, ſo he *ſanctifieth* us by the merits of his humanity, Heb. 9. 9, 10, 14. Heb. 10. 10. *waſhing us with his blood*, 1 Joh. 1. 7. Rev. 1. 5.

Thirdly, the Holy-Ghoſt *ſanctifieth* us, 1 Peter 1. 2. 2 Theſſ. 2. 13. 1 Cor. 6. 11. Rom. 15. 16. For which cauſe all the graces in us are called the *fruits of the Spirit*, Eph. 5. 9. Gal. 5. 22. we are borne againe of the *Spirit*, John 3. 6, 8. For as Chriſt the head was *conceived by the Holy Ghoſt*, Matth. 1. 18. ſo the myſticall Body of Chriſt is regenerated and *borne againe of the Spirit*, Joh. 3. 5. and *renewed of the Holy-Ghoſt*, Tit. 3. 5. We are *changed into the Image* of the Lord by the *Spirit of the Lord*, 2 Cor. 3. 18. who is the *Spirit of holineſſe*, Rom. 1. 4. who is holy in himſelfe, and alſo worketh holineſſe in us, gradually cleanſing us from all impurity. Things are purified two wayes from naturall corruptions; firſt by fire; ſecondly, by water. And thus in the Leviticall Law, *things* legally uncleane, were legally purified, *Num.* 21. 33. And ſurely the Holy-Ghoſt in regard of his cleanſing us from ſpirituall corrupti-

ons, is usually compared to these two Elements; first to *fire*, as *Mark.9.49.* Matth.3.11. Secondly, to *water*, as *Eze.36.25.* with 27. 1 *Cor.6.11. Esa.44.3. Joel.* 2. 28.

*Sanctification* is therefore an essentiall worke of the Father, and of the Son, and of the Holy-Ghost, which is signified to us in our Baptisme, *being baptized in the Name of the Father, and of the Sonne, and of the Holy-Ghost*, Mat.28.19. We are washed therefore, and cleansed from sinne, by the joynt, yet undivided worke of the three persons of one Essence; who are not divided in working, as they are not divided in nature; but are one God in nature, and in working, as will appeare in the particular effects and fruits of sanctification; some whereof I have already treated of. It now remaineth, that I further manifest how the Father, the Son, and the Holy-Ghost, do co-operate, both in the beginning, progresse, and full perfecting this worke in us; shewing how that they do draw us, and quicken us, and increase grace already wrought in us.

## CHAP. XIIII.

### *The Father, the Word, and the Spirit, doe draw us.*

THe Scripture setteth forth our unwillingnesse in the first act of our conversion two wayes, by two severall sorts of Metaphors: First, by comparing us to an unwilling creature, that will not follow, but it must be *drawne*. Secondly, by comparing us to a dead creature, that cannot follow, unlesse it be made alive. First, God *draweth* & leadeth us to himself: he *drew* the Israelites *with the cords of love, with the bands of a man,* Hos.

Hoſ. 11.4. God of us men, that are unwilling by nature, doth make us willing through grace, powerfully inclining our wills and affections to follow himſelfe; we having without him *no ſufficiency of our ſelves*, 2 Cor. 3.5. 1 Cor. 4.7.

This worke is equally wrought, both by

Firſt, God the Father, who *draweth* us to Chriſt, for ſo the Lord Jeſus witneſſeth, John 6. 44. *No man can come to me, except the Father that ſent me, draw him*, And ſurely when the Father hath *drawn* us into Chriſts hands, it is not all the powers of the Prince of darkeneſſe ſhall *draw* us back, *Mat.* 16.18. *Joh.* 10.29. It is a *gift given* to us *of the Father*, that we have any power to do good, *Joh.* 6.65. Jam. 1.17.

Secondly, God the Sonne, who *draweth* us to himſelfe; ſo he promiſeth, John 12.30. *When he is lifted up from the earth, he will draw all men to him*; and thus the Church deſireth of Chriſt, Cant. 1.3. *Draw me, and we will run after thee.* And no wonder, for *without him we can do nothing*, Joh. 15.4,5. it is from him wee have power to do good, *Phil.* 4.13. he it is that *ſtrengtheneth us* with his grace, that all the principalities and powers of the Prince of darkeneſſe, ſhall never *pluck* us away, or draw us back from him, *Joh.* 10.28.

Thirdly, God the Holy-Ghoſt, who *draweth* us, Jer. 31.3. who in the ſame chapter (as I have ſhewed out of the 31. verſe, with Heb. 10.15,16.) maketh a Covenant with us. He it is that the *children of God are led by*, Rom. 8.14. even as blinde and impotent perſons by a guide. We cannot *confeſſe Jeſus to be the Lord* without him, 1 Cor. 12.3.

*Through Chriſt we have an acceſſe by one ſpirit unto the Father*, Eph. 2.18. Loe all the three Perſons deſcribed by the Apoſtle, in working this worke: The Father, to whom we have acceſſe; the Sonne, as the *way*,

Joh.14.6. through whom we have acceſſe, and the Holy-Ghoſt in whom we have acceſſe, as our guide and Conductor.

There is there diſtinct and Perſonall order of working, in which they worke as they are three diſtinct Perſons, whoſe Power and Eſſence is one, as their work is one; In reſpect therefore of the Eſſence, there may be ſaid to be one common operation, but in reſpect of the diſtinction of Perſons, there is a diſtinct manner of working,

## CHAP. XV.

### *The Father, the Sonne, and the Holy-Ghoſt, doe quicken us.*

THe Lord *quickneth us* with his grace, *who were dead in treſpaſſes and ſinnes*, Eph.5.1,5. 1 Tim.5.6. Mat. 8.22. It is a Work of one *God* in three Perſons to give not onely corporall life, 2 *Kin.*5.7. but alſo ſpirituall life, *Hoſ.*6.1,2.

Firſt, the *Father quickneth whom he will*, Joh.5.21.

Secondly, the *Sonne quickneth whom he will*, Joh.5.21.

Thirdly the *Holy-Ghoſt quickneth*, Joh.6.63. Rom. 8.11. and it is whom he will, he quickneth; For *he divideth his Graces ſeverally as he will*, 1 Cor.12.8,11.

This mighty Work of quickning thoſe that were dead in treſpaſſes and ſinnes, is wrought by the Father, the Sonne, and the Holy-Ghoſt, who doe co-operate and yet are one and the ſame efficient cauſe (as they are one God) of that ſpirituall life which the children of God live by.

CHAP.

## CHAP. XVI.

*The Father, the Sonne, and the Holy-Ghoſt, doe give Grace to us, and multiply Grace on us.*

THe Lord doth not onely give Grace to us, but he alſo increaſeth his gifts, and multiplyeth his graces on us. He is *the God of peace, that ſanctifieth us throughout*, 1 Theſ. 5. 23. he doth *begin good* in us, *he doth perfect it*, he doth *finiſh it*, Phil. 1. 6. Phil. 2. 13.

This is an eſſentiall worke of God, and is common to the Father, to the Sonne, and to the Holy-Ghoſt.

Firſt, the *Father giveth us Grace and Peace*; For this cauſe the Apoſtles pray to him for it, *Eph.* 1. 2. *Col.* 1. 2. *Phil.* 1. 2. *Rom.* 1. 7. *Rev.* 1. 4. and he *multiplieth his Graces*, he gives us, *Jude* ver. 2.

Secondly, the *Sonne giveth us Grace, and Peace*; For this cauſe the Apoſtles pray to him for it, *Col.* 1. 2. *Eph.* 1. 2. 1 *Theſ.* 1. 1. *Rev.* 1. 4, 5. and he *multiplyeth thoſe Graces* he giveth us, 2 *Pet.* 1, 2. *Jude* ver. 2.

Thirdly, the *Holy-Ghoſt giveth us Grace and peace*; The Apoſtle for this cauſe prayeth to him for it, *Rev.* 1. 4. who though one, *Eph.* 2. 18. 2 *Cor.* 13. 14. 1 *Cor.* 12. 4. yet is he called *the ſeven Spirits*; Firſt, in regard of his manifold Gifts and operations to all Churches; Secondly, in regard of particular relation that he had to theſe *ſeven Churches*, to whom *John* wrote; Thirdly, he deſcribeth him, as he ſaw him in the Viſion, who is after deſcribed of *John*, as ſeen of him in the forme of *ſeven lights*, Rev. 4. 5. Secondly, he multiplyeth the graces he giveth us, *ſtrengthening us with might in the Inner man*, Eph. 3. 16.

It

It is the undivided Work of one God in three Persons to give grace, and to multiply on the Church those graces he hath given it, causing it to *increase with the increase of* God, as *Paul* speaketh, *Col.*2.19.

## CHAP. XVII.

### *The Father, the Sonne, and the Holy-Ghost do give Testimony to us, assuring us we are the Lords.*

THe Lord doth not onely *give Grace* to us, and increase the Graces he hath wrought in us, 1 *Thes.* 5. 24. *Phil.* 1. 6. but also witnesseth to our soules the sincerity of these graces, he worketh in us, and testifieth in our hearts his salvation he hath wrought in Christ for us; for surely, he that alone made the heart, he that *alone searcheth the heart*, he that alone worketh grace in the heart, can alone *testifie unto the heart* with comfort, *Act.*15. 8. the truth of those soule-satisfying graces that he hath wrought in us, whenas by *faith he purifyeth the heart*, Act. 15. 9. The comfortable attestation of these graces therefore in our hearts, is a worke of the Father, Sonne, and Holy-Ghost, who (as I have already shewed, made the heart, know the heart, and worke grace in the heart, and doe worke in witnesse-bearing to our hearts, of the truth of those soule-comforting graces, that are therein.)

First the Father *witnesseth* it to us; he *sendeth forth his Spirit into our hearts, whereby we cry Abba Father*, Gal.4.6.

Secondly, the Sonne *witnesseth* it to us; he is the *true and faithfull witnesse*, Rev. 3. 16. Rev. 1. 5. he *witnesseth in us* our salvation, 1 *Cor.*1.6. and testifyeth to us the comfort that are in his word.

Third-

Thirdly, the Holy-Ghoſt *witneſſeth* it to us; he *beareth witneſſe with our ſpirits, that we are the Children of God*, Rom. 8. 16.

*There is three that beare record in heaven*, (which doe not onely teſtifie Chriſt to be the *Meſſiah*, or Saviour of the world, but alſo to be our *Meſſiah*, and Saviour) *the Father, the Word, and the Holy-Ghoſt, and theſe three are one*, 1 Joh. 5. 7. one God, one witneſſe. Yea, our Saviour Chriſt ſpeaketh of this teſtimony plurally, *Joh.* 3. 11. *we ſpeake that we doe know, and teſtifie that we have ſeene, and ye receive not our witneſſe*, ; a place not to be paralelld in the Evangeliſts, where our Saviour ſpeaketh plurally: not in the name of *John Baptiſt*, or the Prophets; (for their authority could no way adde to his, neither did *he receive teſtimony from man*, Joh. 5. 34. where he ſpake it moſt peculiarly in regard of *John*, Joh. 5. 33.) but he ſpake in his *Fathers* name, and alſo in the Holy Spirits name, whoſe teſtimony and authority he oft urged, *Joh.* 5. 32. *Joh.* 8. 18. *Luk.* 4. 18, 19. and ſurely if Angel, or Archangel, or any Creature in heaven or in earth, ſhould onely witneſſe our ſalvation to us in Chriſt, we might then doubt; but why ſhould we doubt, when the Lord himſelfe witneſſeth it? Firſt by word, calling *us* in Scriptures his Children; Secondly, by deeds, working in us grace, which are *the fruits of his ſpirit*, Gal. 5. 22. and Thirdly, by *ſeale*, (as I ſhall now ſhew ratifying it to our ſoules, *Eph.* 1. 13.

CHAP.

## CHAP. XVIII.

### *Sealing of us is a Worke of the Father, of the Sonne, and of the Holy-Ghost*

FIrst, *sealing* is a note of appropriation; we worke that which is our own, and that which we have confirmed and sealed, we doe account it our own, now these whom the Lord chooseth to himselfe, he sealeth; *The Lord knoweth who are his, having this seale*, 2 Tim. 2. 9.

Secondly, *sealing* is a signe of distinction; Lawyers cause seales to be put to Evidences, Merchants set markes on their wares, and Shepheards have brands for their sheep to know and distinguish them. Thus Christ in a peculiar manner is *sealed of God the Father*, Joh 6. 27. *and all the Elect* are sealed in him, *Eph.* 1. 4.

Thirdly, *sealing* is a worke of conforming; There is a likenesse of the seale imprinted on the thing sealed; and surely when the childe of God is sealed of God, there is then an Image of God wrought on his soule.

God therefore sealeth us; First to appropriate us as his own; Secondly, to distinguish us from others; Thirdly, to conforme us to his own Image; which worke of *sealing* us is wrought by one God in three Persons.

First, God the *Father sealeth us*; so the Apostle sheweth, *Eph.* 1. 13. 2 *Cor.* 1. 22.

Secondly, the *Sonne sealeth us*, Ezek. 9. 3, 4. He is the Angel of the Covenant, *Mal.* 3. 1. that hath the *seale*

*of*

*of the living God*, Rev.7.2. who though an Angel by name yet is he not an Angel, but a Sonne by nature, *Heb*,2.16. *Heb*.1.3. to 13. where the Apoſtle diſtinguiſheth the creating Sonne from the created Angels, plainly proving the Sonne to be the Creatour, but Angels to be but creatures.

Thirdly, the Holy-Ghoſt *ſealeth us*; *Grieve not the Holy ſpirit of God, by which we are ſealed to the day of redemption*, Eph.4.30. where the Apoſtle meeteth with two contrary errours, Firſt, the Righteous after their calling may fall into ſinne, and ſo *grieve the ſpirit God*, yet, Secondly, they cannot fall totally and finally, for they are *ſealed by the ſpirit of God to the day of redemption*.

*Sealing* of us therefore is the Worke of one God, who is one in Power, Will, and Operation, who ſealeth his Children in their hearts, confirming them thereby to his own Image; and alſo ſealing them in their foreheads; imboldening them to profeſſe him. By the former he maketh us to love him, by the latter he cauſeth us to acknowledge him.

## CHAP. XIX.

### *Chriſtian Libertie is a Worke of the Father, and of the Sonne, and of the Holy-Ghoſt.*

BEing Redeemed, Juſtified, Adopted, and Sanctified, and ſealed by God, we have the glorious Liberty of the children of God; We that were *Bondmen by nature*, Tit. 3.3. Eph.2.2,3. become *the Lords freemen* through grace, 1 *Cor*.7.22, Lawyers tell us, that if any Lord of a Mannor doe contract with his Villain, he is by that Act of his Lords delivered from his moſt

ſlaviſh

ſlaviſh tenure of Villenage, and made free thereby; ſurely, the Lord our God condeſcending ſo low, as to covenant with us in Chriſt, he doth thereby free us from that ſlaviſh tenure we held by ſince Adams fall, and maketh us therewith free Denizens of Heaven. *fellow-Citizens of the Saints, and of the houſhold of God*, Eph. 2. 19. we are *freed from ſinne*, Rom. 6. 22. Rom. 6. 14. Rom. 8. 33. we are ſet at libertie from *Satan*, Heb. 2. 14, 15. Luk. 11. 21, 22. from the *Law*, Rom. 7. 3, 6. Gal. 5. 18. Rom. 6. 18. from it's *curſes* and maledictions, *Gal.* 3. 13. from it's *condemnation*, Rom. 8. 1. and from its *rigour*, Gal. 3. 10. there was Perſonall, Univerſall, Actuall, and Conſtant obedience required in every title, which left no place of repentance, (Repentance being an Evangelicall grace, the proper priviledge of the covenant of grace; Chriſt came from heaven to publiſh it, *Luk.* 5. 31, 32. *Mat.* 4. 17. he *ſhed his blood* to purchaſe it, *Act.* 5. 31. he bids his Diſciples to *preach* it, *Luk.* 24. 47. and ſurely therefore it cannot be legall: the apoſtatizing Angels had not the benefit of it, nor man, till Chriſt had purchaſed it,) Chriſt hath freed us from this rigour of the Law, and from the *wrath of God*, Rom. 5. 9. 1 Theſ. 1. 10.

This Worke is a Worke of God, none could effect it. But,

Firſt, the Father procureth us *Liberty*; He delivereth us from captivity. *Paul giveth thanks to God* for it, *Rom.* 7. 24 25. where *God* is taken Eſſeutially, and not Perſonally, for the Sonne and Holy-Ghoſt free us from our ſlaviſh captivity together with the Father.

Secondly, the Sonne procureth us *Liberty*, Gal. 5. 1. *Stand faſt in the Liberty wherewith Chriſt hath made you free.* There are two things which the Lord hath entruſted in his Churches hand, Firſt, chriſtian *faith*, for which

which *we must earnestly contend*, Jude ver. 3. Secondly, christian *Liberty* in which we must *stand fast*; The Apostle calleth it the *Liberty we have in Christ*, Gal. 2. 4. which is Christian liberty, not onely because we must use it to the glory of Christ, and according to his rules; but because he is the Author of it. *If the Sonne make you free, then are you free indeed*, Joh. 8. 36. he *delivereth us who through feare of death were all our lifetime subject to bondage*, Heb. 2. 15.

Thirdly, the Holy-Ghost giveth us *liberty*, 2 Cor. 3. 15. *where the Spirit of the Lord is, there is liberty*. David calleth the Holy-Ghost *the free Spirit*, Psal. 51. 12. First, because he worketh freely in us, 1 *Cor.* 12. 11. Secondly, because he worketh freedome in us, and for us; and therefore the Apostle telleth us: *The Law of the Spirit of life in Christ hath made us free from the law of sinne and death*, Rom. 8. 2.

It is manifest Christian *liberty* is a worke of the Father, Sonne, and Holy-Ghost, who worke this worke in us, and for us; God loosing us from all bondage, that we may *serve him*, Luk. 1. 74. and delivereth us from the slavery of our enemies, to tye us more firmly to his service.

## CHAP. XX.

### *Salvation, or Glorification, is a Worke of the Father, and of the Sonne, and of the Holy-Ghost.*

*Salvation*, or Glorification, is the worke of God alone. *I, even I, am the Lord, and besides me there is no Saviour*, Isai. 41. 11. Isa. 43. 23. *he saveth us*, 1 Tim. 1. 9. *he giveth* us *eternall life*, Rom. 6. last. Eph. 2. 8.

First,

First, the Father *saveth us*, so he promiseth, *Hos.* 1.7. *I will save them by the Lord their God.* Here are two Persons stiled *Jehovah*; First, the Father promiseth to save *Israel*; Secondly the Sonne by whom this deliverance is wrought, and Israel is saved. And the Lord Jesus telleth us, *John* 10.29. *None can pluck his sheep out of his Fathers hands.* Intimating thereby, that he will preserve them to that *Kingdome which he hath prepared for them*, Matth.25.34. and according to his *good pleasure giveth* them it, *Luke* 12.32. And to this end out of his love to us, was it, that he *gave his onely begotten Sonne* for us, *John* 3.16. yea, even for his *little ones*, those who are little in their own eyes through humility, little in the eyes of others through contempt: yet *it is not his will that any one of these little ones should perish*, Matth.18.14.

Secondly, the Sonne *saveth us*, John 6.33. *He giveth life to the world.* So the Father promiseth, Hos.1.7. and he himselfe affirmeth, that he *will give them that are faithfull to death a Crown of life*, Rev. 2.10. He *giveth* his sheep *eternall life*, John 10.28. It is his *mercy we must look for unto eternall life*, Jude ver. 21. It is his *Name by which we are saved*, Act.4.12. There is no other Name given under heaven whereby we must be saved. According to the merit of our salvation, Christ Jesus is alone; But according to the efficacy, and application of it, it is common to him with the Father, and the Holy-Ghost.

Thirdly, the Holy-Ghost *saveth us*. He is the *Spirit of life*, Rom.8. that giveth life to us, *we being saved by the renewing of the Holy-Ghost*, Tit. 3.5. who promiseth to *give* to them *that overcome, to eate of the tree of life*, Rev.2.7. and that they *shall not be hurt of the second death*, Rev.2.12.

Thus these Actions and Works of the Father, the Sonne,

Sonne, and the Holy-Ghoſt are their joynt and undivided Works, becauſe there is not in God a divided, or multiplyed Eſſence, but one and the ſame divine Eſſence; it being *the ſame God which worketh all in all*, 1 Cor. 12. 6. The unity of whoſe working dependeth on the unity of their power. That therefore which the Scripture aſcribeth to one Perſon of the Godhead, it aſcribeth ſometimes to another. As in the ſeven Epiſtles to the Churches in *Aſia*, the Sonne in the beginning is deſcribed as the Author of them; yet in the concluſion we muſt here what is ſpoken as ſpoken by the *Spirit* of the ſeven Churches, *Rev.* 2. *Rev.* 3. Again, the gifs that are given to the ſeven Churches, ſometimes the *Spirit* doth promiſe them, as to *Epheſus*, Rev 2. 7. to *Smyrna*, Rev. 2. 11. to *Pergamus*, Rev. 2. 17. and ſometimes *Jeſus Chriſt* promiſeth them, as to *Thyatyra*. Rev. 2. 28. to *Sardis*, Rev. 3. 5. to *Philadelphia*. Rev. 3. 12. to *Laodicea*, Rev. 3. 21.

Though therfore the Scripture in ſetting down the graces, doth uſually aſcribe them *to the Father, in the Sonne, and by the Spirit*, Epheſ. 1. 4, 5. 1 Cor. 6. 10. Tit. 3. 4, 5. This order of diſpenſation holdeth forth unto us a diſtinction of perſons onely, and no diviſion of Eſſence. It ſheweth an order in which they worke; no inequality in regard of their Nature, Eſſence, and Subſtance which is one: their Majeſty, Power, and Glory is one, though in reſpect of the diſtinction of Perſons, they are Relatives: and therefore ſo are not one, but are thus co-equall and co-eternall.

Oh that we would look into the Glaſſe of Gods Word, then might we ſee cleerely, how the Father, the Sonne and the Holy-Ghoſt doe worke in all their Works in us, and for us. Oh what unſpeakable comfort would this work in our ſoules, to praiſe God for his mercies. And Oh what ſoule-comforting matter

would this yeild to ſtirre up our Brethren to prai
the Lord for his mercies, there might we ſay one
another, *Come, and heare all ye that feare God, and*
*will tell you what he hath done for my ſoule*, Pſal. 66. 1
then might we ſing praiſe one with another, ſayin
*Bleſſed be the Lord God of Iſrael from everlaſting to eve*
*laſting, and let all the people ſay Amen, Praiſe ye the Lo*
Pſal. 106. 48.

# The fourth Booke.

## Divine Honour is given to FATHER, SONNE, and HOLY-GHOST.

### CHAP. I.

*The Scriptures manifeſt the Sonne and the Holy-Ghoſt to be God equall with the Father by aſcribing to them equally with the Father, ſuch Honour and religious worſhip as is due to God onely.*

THEY who have the ſame Honour, or religious Worſhip given truly to them, which is given to the Father, are God equall with the Father.

But the Sonne and Holy-Ghoſt have the ſame honour given truly unto them, as is given to the Father.

Therefore the Sonne, and Holy-Ghoſt are God, equall with the Father.

I ſhall firſt cleare the major, ( though undeniably true ) and then ſhew the truth of the minor in divers particulars.

The Lord is a *jealous God*, Exod.20.4. As a King of his Church he will not endure a partner in his throne; or as a Husband of her. he will not away with a Rivall in his bed. He will *not give his Glory to another, nor his praiſe to Graven Images*, Iſai.42.8. We are to *worſhip the Lord*, and to doe ſervice to him *onely*, Mat.4.8. we are not to doe ſervice to any that is not *a God by Nature*, Gal.4. 8. The Apoſtle blamed the Heathen for this ſinne, much more it is blame-worthy in Chriſtians. He may *winke* at groſſe Idolatries in them, *Act.* 17. 30. which he will not pardon in his owne people, *Amos* 3.2. *The Lord knew Iſrael* by his mercies, and he will make Iſrael know by his judgements what it is to ſinne againſt hiw. If therefore the Heatheniſh Galathians may *not doe ſervice to them that are not Gods by Nature*, much more may not Chriſtians give this honour unto him, who is not a God by Nature. Where the diſtinction *inter δουλείαν, λατρείαν*, will not ſerve the true, for he reproveth them that δουλεύειν gave ſervice to them which by nature are no Gods. If the Lord Jeſus be no God by Nature, nor the Holy-Ghoſt, how is that Divine Honour hath been given to the Sonne and Holy-Ghoſt equally with the Father? Doth not the Scripture enjoyne ſuch worſhip to be given to them as is due to God alone? For firſt Religious worſhip is due to Father, Sonne, and Holy-Ghoſt; Firſt, from Men: Secondly, from Angels: Thirdly, we are to obey and ſerve: Fourthly, Love: Fifthly, Heare: Sixthly Know: Seventhly, Believe: Eightly, Hope or truſt in them: Ninthly, to be baptized in their name: Tenthly, *Paul* ſweareth by them: Eleventhly, we are to pray to them: Twelfthly,

…, praiſe is given to them by men: Thirteently, An-…els: Fourteenthly, the Temple was built: Fifth-…enthly, and Sacrifice offered to them: Sixthteenth-…, we are to glorifie in our lives the Father, the Sonne, …nd the Holy-Ghoſt, who though diſtinguiſhed into …ree Perſons, yet are Eſſentially one, and the ſame e-…rnall and everliving Lord God.

## CHAP. II.

### *Divine worſhip is due from man to the Father, to the Sonne, and to the Holy-Ghoſt,*

DIvine and Religious *Worſhip* is due to God, both from men and Angels.

Firſt, Religious worſhip is du to God from men. …o our Saviour anſwered Satan tempting him to *wor-…ip* him, *Mat.*4.4. *Thou ſhalt worſhip the Lord thy God, …nd him onely ſhalt thou ſerve.*

This one God whom we are to worſhip, is the Fa-…her, the Sonne, and the Holy-Ghoſt.

Firſt, God the Father is to be *worſhiped. The true …orſhippers worſhip the Father in Spirt and in truth, and the …ather ſeeketh ſuch to worſhip him,* Joh.4.23.

Secondly, the Sonne is to be *worſhiped.* So *Iſaiah* …eweth that *every knee ſhall bow to him,* Iſa.45.23. …hat this was *the Lord Jeſus, Paul* manifeſteth *Rom.* …4.10,11. So likewiſe the Church is commanded, *Pſa.* …5.11. *He is thy Lord* ( it is ſpoken of Chriſt ) *and …orſhip thou him.* Yea, all the faithfull are thus en-…oyned, *Pſal.* 2.12. *Kiſſe the Sun leſt he be angry?* …here was a *kiſſe* of homage due to Chriſt from all the …orld, even ſuch a *kiſſe* of homage *Samuel* gave to *Saul,* …hen he anointed him King, 1 *Sam.* 10.1. Idolaters

did ſuperſtitiouſly give this to their Idols; as the *Arabians* when they ſaw the new Moon, becauſe they could not reach to kiſſe her, they kiſſed their hands in homage to her; from this Idolatry *Job* purgeth himſelfe; *If I beheld the Sun when it ſhined, or the Moon walking in brightneſſe; And my heart hath been ſecretly inticed, or my mouth hath kiſſed my hand; This were an iniquity to be puniſhed by the Judge, for I ſhould have denied the God that is above*, Job 31.26,27,28. Thus the Iſraelites gave this *kiſſe* of homage to their *Calves*, Hoſ. 13.2. and to *Baal*, 1 King. 19.18. giving that worſhip due to Chriſt to their Idols; yea. when Chriſt required faith of the blind man, he received *faith* and *worſhip* of him, *Joh.*9.35.38. he was alſo worſhipped of the holy women, *Mat.*28. 9. and of his Diſciples *Luke* 24.52. *Mat.*28.17. and of the *Canaanitiſh woman*, Mat. 15.25.

Thirdly, the Holy-Ghoſt is to be *worſhiped*, Pſal. 95. 6. The Prophets inviteth all to worſhip him, whom he after introduceth, ſpeaking in the foure next verſes, where the Apoſtle ſheweth to be the *Holy-Ghoſt*, Heb.3.7,8,9,10,11. The Church miniſtred unto the *Lord and faſted*, Act.13.2. that the Lord whom they miniſtred in the Holy Ghoſt is evident, for he that was ſupplicated to, and worſhiped, giveth an anſwer to them; *As they miniſtred to the Lord and faſted; ſeparate me Paul and Barnabas for the worke whereunto I have called them*; and they obey his voyce and *ſend them* forth at his command, *Act.*13.4. and ſurely, he that hath Temples conſecrated to his ſervice, hath, or ought to have worſhip given to him in thoſe *Temples*. How therefore are we the *Temples of the Holy-Ghoſt*? 1 Cor. 3.16,17. 1 Cor.6.19.why are we conſecrated in *Baptiſme* to his worſhip and ſervice? *Mat.* 28. 19. if we may not worſhip him? if we may not ſerve him

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moreover we are to *believe in him*, (so we professe in the Creed.) Him therefore whom we beleeve in, we may worship. The Apostle joyneth *faith* and *invocation* together, *Rom.* 10. 14. we are therefore *to serve God the Spirit*; So *Ambrose* Lib. 2. de *Spirit. Sanct.* would have, *Phil.* 3. 3. to be read according to the Originall.

The Sonne, and the Holy-Ghost in whom (as I shall shew) we are to beleeve in with the Father, and to whom in baptisme we give up our names to serve them, who are one God with the Father, ought to have one and the same worship given to them with the Father, who will not give his glory to another: neither would he joyne himselfe in covenanting with his Church, to have the same worship given by her to them, if that they were not in the forme of God, and had not one and the same Essence with him, being equall with him in Majestie and glory.

## CHAP. III.

### *The Angels do worship, serve, and minister at the command of the Father, of the Son, and of the Holy-Ghost.*

Divine worship is due to God from *Angels*, Neh. 9. 6. *The Hoast of heaven worshipeth him*, and he commandeth and *giveth charge* to them, *Psal.* 91. 11. and they are *ministring spirits*, Heb. 1. 14. *sent forth* at the command of the Father, of the Sonne, and of the Holy-Ghost.

First, Angels are *ministring spirits* sent forth at the Fathers command, *Heb.* 1, 7. They behold his face, *Mat.* 18. 10. they stand in the presence of thi[s] great

King, and are ready to doe his will, who doe give *worship* to him, *Rev.* 5.11,12,13. as *John* there ſheweth They *worſhip* him who ſent *Iſaiah*, Iſai. 6. 2, 9. which was the Father, *Iſai.* 48. 16.

Secondly, Angels are *miniſtring ſpirits* ſent forth at the Sonne command. *Rev.* 22. 16. and did *miniſter to* him, *Mat.* 4.11. they are his *Angels*, Mar. 13.27. Mat. 13.41. 2 Thes. 1.7.8. and ſerve him, but attend us, *Pſa.* 91.11,12 Satan cited this place falſly, *Mat.* 4.6. two wayes, Firſt, he corrupted the Text, he left out part of it: Secondly, he miſ-applyed the Text to the Lord Chriſt, it being onely true of his Members, for whom he hath procured this miniſtery: for the Lord Jeſus is the *head* of the Angels, *Col.* 2. 18. and gardeth them, they keep not Chriſt himſelfe, they were made by him, and for him, *Col.* 1. 16. they *worſhip* him, *Rev.* 5.11,12. *Heb.* 1.6. ſo *Iſaiah* ſheweth, *Iſa.* 6. 2. 3. they worſhip him who ſent the Prophet *Iſaiah*. That it is the Lord Chriſt whoſe glory *Iſaiah* ſaw when he was ſent by him. *John* a faithfull interpreter affirmeth, *Joh.* 12. 40, 41. yea, not onely the good Angels worſhip him, but evill Angels alſo, Firſt, acknowledge Chriſt and obey him, *Mar.* 1. 27. Secondly, they profeſſe Chriſt, and acknowledge him to be the *Sonne of God*, Mar. 1. 21. Luke 4. 34. Thirdly, they worſhip him, *Mar.* 5. 6. Fourthly, they pray to him and *beſeech* him, *Mar.* 5. 10. *Luke* 8. 28. Fifthly, they *feare*, Mar. 5. 7. Luke 8. 31. Sixthly, they *believe*, Jam. 2. 19. That *worſhip* which the proud Spirit would have Chriſt, *Matth.* 4. given him, he giveth to Chriſt fearefully, ſervilely, feedly, *Mar.* 5.

Thirdly, Angels are *miniſtring Spirits* ſent forth at the Holy-Ghoſts command. So *Luke* ſheweth, *Act.* 10. *Cornelius* ſending men to *Peter* at the command of an *Angel*, yet the *Holy-Ghoſt* is ſaid to *ſend them*, Act. 10. 20.

10.20. He ſent that Angel to warne *Cornelius*, who is ſaid to be warned from *God* by an holy Angel, *Act.*10. 22. it being God the Holy-Ghoſt (as I have ſhewed) that ſent him. *An Angel* is by him imployed as a meſſenger to direct *Philip* to *Gaza*, Act.8.26. Where the *Holy-Ghoſt* (as the *Syriack* expreſſely ſheweth) imployeth *Philip* in preaching to the *Eunuch*, Act.8.29. yea, the Angels worſhip the Holy-Ghoſt; for he that ſent *Iſaiah* was *worſhiped of Angels*, Iſa.6.2, 3, 9. That this was the *Holy-Ghoſt* who ſent him, *Paul* a witneſſe beyond exceptions teſtifieth it, *Act.*28.25. and *Iſaiah* himſelf averreth it, *Iſa.*48.16.

The Father, the Sonne, and the Holy-Goſt are of one and the ſame Divine Eſſence and Nature, having one and the ſame Religious worſhip given them of Angels. And ſurely thoſe who have Divine worſhip given them of the Holy Angels, may be worſhiped of the Faithfull; for they direct us to *God* as the onely object of Religious adoration, and Diviue worſhip, *Rev.*19.10. *Rev.*22.9. who is alone worthy of worſhip and honour, and is onely religiouſly to be ſerved and obeyed as of Angels, ſo of men.

## CHAP. IV.

### *We are to obey and ſerve, Father, Sonne, and Holy-Ghoſt.*

WE are to obey the Lord, and ſerve him with *all our heart*, and *with all our ſoule*, Deu.10.12. It was *Samuels* command to Iſrael, that they ſhould *ſerve the Lord onely*, 1 Sam.7.5. and Iſraels commendation by *Samuel*, that they *ſerved the Lord onely*, 1 Sam.7.4. It is the honour which he requireth of us, and which he

he will not give to another; this *obedience* he accounteth for sacrifice, Heb 13.16. yea, he preferreth it before *sacrifice*, 1 Sam. 15 22. It was the sinne of the Idolatrous Gentiles to give the Lords service to *Devils*, 1 Cor. 10. and to *serve the creature more then the Creator*, Rom 1. 25. whenas they yeilded obedience and *dedi service to them which by nature are no Gods*, Gal. 4 8. we who are dehorted from being the servants of men, are exhorted to serve and obey the Father, the Sonne, and the Holy-Ghost.

First, the Father is to be *obeyed* and served. And herein we have the example of Christ, who was in the *forme of God*, and *equall with God* in regard of his Divine Nature: yet taking on him *the forme of a servant*, he *humbled* himself, and as Man became obedient, Phil. 2. 6, 7, 8. or as the Apostle expresseth it, Heb 5. 8. *Though a Sonne, yet learned he obedience.* Obedience being not due in regard of his Divine Nature, but he learned it as Man. Though he was most deare to his Father, yet the Father imposeth, and the Sonne willingly undergoeth both a bitter *death* on his body, as also the wrath of God lying heavy on his soule, Isa. 53. 4, 5, 6. which made his body to *sweate* no faint dew, but solid *drops of bloud*, Luke 22. 43. and his soule (as *Mark* expresseth it) began ἐκθαμβεῖσθαι καὶ ἀδημονεῖν to be *astonished with terrour, and ready to dye with griefe*, Mar. 14. 33. These unknowne sufferings, felt by him, not distinctly known to us, made him to complaine to the Apostles, *Mar.* 14. 34. and to *cry to his Father*, Mar. 14. 36. Mar. 15. 34. Heb. 5. 7. And yet he for our sakes, and for our example willingly obeyed and suffered. And there is good reason why we should obey likewise the Father, we are not our own, we are his, *Joh.* 17. 16. *Thine they are*, saith Christ of his Disciples to his Father.

Secondly,

Secondly, the Sonne is to be *obeyed* and ſerved. It was propheſied of Chriſt, *Pſal.*72.11. *Dan.*7.14, 27. *All Nations ſhould ſerve him*; this *Kingdome* is given to him as the *Sonne of Man*, Dan.7.13, 14. Luke 1.32. but it was his own as he is the *Sonne of God*, John 16.15. The Lord Jeſus is *Lord of all*, Act.10.36. Firſt, by right of *Creation*, he *created all*, John 1.2. Col.1.16. Secondly, by right of *preſervation*, he *preſerveth all*, Heb.1.3. Col.1.17. Thirdly, by right of *redemption*, he *redeemed all* his Elect, *Eph.*5.25. 2 *Tim.* 2.6. 1 *Joh.*2.2. Fourthly, by right of *dominion*, he *ruleth all*, Rev.19.16. Eph.1.22. and therefore he is ſurely to be obeyed and ſerved. He reproveth them that call him *Lord*, and *doe not the things that he commandeth*, Luke 6.46. The Iſraelites were commanded to *obey the voyce of the Angel* that went before them, for *Gods Name was in him*, Exod.23.21. which was *Jehovah*, Exod.13,21. with Exod.14.19,24. Deut.1.31,32. even the Lord *Chriſt*, 1 Cor.10.9. God the *Father being in him, and he in the Father*, John 14.10. Joh. 10.38. And *Iſaias* commandeth us to *ſanctifie the Lord God of Hoaſts himſelfe: Let him be your feare, and let him be your dread, and he ſhall be for a Sanctuary, but for a ſtone of ſtumbling, and for a rock of offence to both the houſes of Iſrael*, Iſai. 8.13.14. That this *Lord of Hoaſts* whom we are commanded to obey and ſerve, was the Lord Jeſus: we have foure unerring Interpreters: Firſt, Old *Simeon* guided by the Holy-Ghoſt, *Luke* 2.25,34. Secondly, *Chriſt* himſelfe, *Mat.* 21.48. *Luke* 20.18. Thirdly, *Peter* (to whom *the Goſpell of Circumciſion* was committed) 1 Pet.2.7. and Fourthly, *Paul* (to whom the *Goſpel of uncircumciſion* was committed) *Rom.* 9.33. all agreeing and interpreting of *Chriſt* whom we are to *ſerve*, Col.3.24. and ſurely there is good reaſon why we ſhould obey and ſerve him, we are not our

*owne*,

*owne* we are his, 1 *Cor.* 3. 25. 1 *Cor.* 7. 22. *purchased with his own bloud*, Acts 20. 28. and we *must bring into Captivity every thought to the obedience of Christ*, 2 Cor. 10. 5.

Thirdly, the Holy-Ghost is to be *obeyed* and served; *Stephen* complaineth of the Jewes for *resisting the Holy-Ghost*, Acts 7. 51. Ye alwayes resist the Holy-Ghost, as your Fathers did, so doe you. Their Fathers resisted him in the Wilderneſse *rebelling* against him and *vexing* him, *Isai.* 63. 10. and *grieving* him, *Heb.* 3. 7, 9, 10. The Church of *Antioch* obey him in *sending forth Paul and Barnabas*, Acts 13. 4. who were to doe the *worke* he *appointed* them, *Acts* 13. 2. who did obey him in their travels, *Acts* 13. 4. *Acts* 16. 6. and so did *Philip*, Acts 8. 29, 30. who being by him, bid onely to goe to the *Chariot* of the *Eunuch*, he *ran thither*. And surely there is good reason why we should obey the Holy-Ghost, we are *not our own*, but his, so the Apostle sheweth, 1 *Cor.* 6. 20. That this is the Holy-Ghost, is evident; for his we are whose *Temples* we are: but we are *the Temples of the Holy-Ghost*, as the Apostle did shew in the former verse, whom we are to serve and obey as God in his *Temple*.

Oh let us strive to serve and obey the Father, the Sonne, and the Holy Ghost, whose we are, in regard of all their Works both common and Essentiall (as I have shewed) to whom by so many wayes are we tyed to service and obedience; but more especially are we bound to love him, for he hath loved us first, 1 *Joh.* 4. 19.

CHAP.

## CHAP. V.

### *We muſt love the Father, the Sonne, and the Holy-Ghoſt.*

GOD is the onely proper Object of our *love*, whom we muſt *love* for himſelfe, but our Brother in and for God. He is to be loved with all our heart, with all our ſoule, and with all our might; *this is the firſt and greateſt Commandement*, Mar. 12. 30. He is *one Lord*, Mar. 12. 29. but three Perſons, the Father, the Sonne, and the Holy-Ghoſt, who is thus to be *loved*.

Firſt, the Father is thus to be *loved*. This the Apoſtle ſuppoſeth: *If any man love the world, the love of the Father is not in him*, 2 John 2. 15.

Secondly the Sonne is thus to be *loved*. This our Saviour enjoyneth us to love him above our Neighbour of what neere relation ſoever he be to us, yea, above our ſelf; and therefore with the love required in the firſt and great Commandement. It being that love which is due to God alone, *Luke* 14. 26. *If any man come to me, and hate not his Father; and Mother, and Wife, and Children, and Brethren, and Siſters, yea, and his owne life alſo, he cannot be my Diſciple. The Father loveth them that love the Sonne*, John 14. 24. And no marvell for the *loving of the* Sonne, is the *loving the Father*; and the hating of the Sonne is the hating of the Father alſo, *John* 15. 23, 24. Three times did the Lord demand of *Peter*, who had three times denyed his Lord. *Simon ſonne of Jonas loveſt thou me* John 21. 15, 16, 17. yea, the Apoſtle *Paul* commandeth, 1 *Cor.* 16. 22. *If any man love not the Lord Jeſus Chriſt, let him*

*be*

*be Anathema Maranatha*, accurſed till the Lord commeth. And ſurely, the *love of Chriſt* to us was boundleſſe, *Ephe.* 3.19. our love to him muſt be ſo likewiſe, if poſſibly we can, he is the *Firſt* and the *Laſt*, Rev. 1. 17. Rev. 2. 8. The firſt good cauſe, and the laſt good end he is the chiefe good to the ſoule, and therefore to be loved above all by the ſoule.

Thirdly, the Holy-Ghoſt is thus to be *loved*. This the Apoſtle *John* ſuppoſeth. *Every one that loveth him that begat, loveth him alſo that is begotten of him*, 1 Joh. 5.1. We are *begotten* and *regenerated of the Spirit*, John 3.5,6,8. whom we are to love above our Brother that is *begotten* of him: for we are to love our Brother in him, and for him. *Paul* beſeecheth the Romans by the *love of the ſpirit*, Rom. 15.30. Not that love wherewith he loved us, but wherewith we love him. I *beſeech you ſaith he, for the Lord Jeſus ſake, and for the love of the ſpirit, that ye ſtrive together in your prayers to God for me*; But why ſaith he, for the Lords ſake, and for the Spirits ſake, or for the love of the Spirit. Surely it was to ſet forth unto them his vehement obteſtation or greater deſire. There being a greater tye of love that we are bound withall to the Lord Jeſus, and to the Holy-Ghoſt, then there is to any particular Brother, or to the whole Church of God, for theſe are equally to be loved with the Father.

Thus the Father, the Sonne, and the Holy-Ghoſt is that one *Jehovah*, our God whom we muſt *love with all our hearts, with all our ſoules, and with all our mights*, Deu. 6.4,5. where there is two cauſes imployed, why we ought to love this one Lord; Firſt, for his own Nature and being. He is *Jehovah*, who as he hath being of himſelf, and giveth being to us: ſo he is to be loved of himſelf and for himſelf, but our Brother is to be loved in him and for him; Secondly, for his Covenant

of

of grace which he made with his Church and people, which brought *Iſrael* out of Egypt, which gave his Law to Iſrael, which was the Father, the Sonne, and the Holy-Ghoſt (as I have ſhewed.) If therefore our love be free, let us ſet it on him, who is worthy to be loved; but if our love be vendible, who is fitter for it then God, who hath paid ſo deare a price for it, and ſo dearely bought it? Let us give him our Mites, who hath given us ſo many Talents? Let us love him with all our hearts, who hath loved us with ſuch an infinite love? Let our whole affection of love be wholly placed on him who is truly lovely, who placed his love on us, when there was nothing in us worthy of his love; for he did not finde, but did make us lovely, *Ezek.* 16. 6.

## CHAP. VI.

### *We muſt heare the Father, the Sonne, and the Holy-Ghoſt.*

As we muſt give Divine Worſhip to God, ſerve him, and love him; So muſt we likewiſe *believe on* him *who* is the onely object of our Faith. It is the honour of the true God to be believed on his Word: but man who is ſubject to errour, 1 *Cor.* 13. 7. may not challenge this to himſelf. The Lord can neither deceive, nor be deceived: but the beſt of Men may deceive, and be deceived, *Gal.* 2. 13 1 *King.* 13. 18. we muſt

Therefore

Therefore { First, *Heare God*, Secondly, *Know God*, Thirdly, *Beleeve in God*, Fourthly, *Hope and trust in him.*

First, we must heare God. *He that is of God, heareth God* and his word, *John* 8. 41. It is the marke that Christ giveth to his *Sheep*, that they *will not heare the voyce of strangers*, John 10. yea, *hearing* is the ordinary meanes of salvation, *Rom.* 10. 13, 14. That which *David* called a *boring of the eare*, Psal. 40. the Apostle citing that place, called it *a fitting of the body* of Christ, *Heb.* 10. 5. *A body hast thou fitted me*, why? because the eare was a principall member, whereby he gave obedience to God his Father. This duty we owe to God alone, to whose Word we must yeild the *obedience of faith*, Rom. 16. 26. and therefore beleeve, because he speaketh. It is the Psalmist argument, *He that made the eare, shall he not heare?* Psal. 94. And surely, we may likewise conclude, He that made the eare, shall not he be heard? In regard therefore of creation, we owe this duty to Father, Sonne, and Holy-Ghost.

First, the Father is to be *heard*. This Christ supposeth, when that he saith, *Luke* 10. *He that heareth me, heareth him that sent me.* Christ indeed as God and Man, as he was the *Minister of Circumcision*, Rom. 15. 8. the great Doctor of the Church taught them from his *Father*, John 12. 49. He came in his *Fathers Name*, John 5. 43. and his Doctrine was his *Fathers*, John 7. 16. He did *not speake of himself*, John 7. 17. But as he is the Sonne of God equall with the Father, so we are to heare him as we heare the Father, thus he *beareth witnesse of himself*, John 8. 18.

Secondly, the Sonne is to be *heard*, Ephes. 4. 21. So the

the Father commandeth, *Mat.* 17.5. *This is my well-beloved Sonne, heare him.* The Sonne himselfe requireth it, and promiseth *eternall life* to them that heare him, *John* 5. 24. And the Holy-Ghost enjoyneth it, *Deut.* 18.15. *Heb.* 2. 5. *Heb.* 12. 25. threatning destruction to them that will not *heare him*; and Christ telleth you that his sheepe have his eare-marke by which they are known, They *heare his voyce*, Joh. 10. 4,5. we must heare the Voyce of Christs Ministers, but it is onely as they are his Embassadors, and are not to be heard in their owne, but in his Name.

There is therefore a great deale of difference between the hearing of Christ, and the hearing a Disciple of Christ Jesus. First, the *Lord Jesus* is to be *heard* as the Law-giver, *Joh.* 13.34. but they are to be heard as the Interpreters of the Law; Secondly, the Lord Jesus is to be heard of and for himself: the Word we receive is his *Word*, Col. 3.16. and he delivereth it in his own Name, *Verily I say unto you*, John 3. 3, 5, 11. Joh. 5. 24. 25. Joh. 6. 47, 53. Joh. 8. 51. Joh. 10. 7. Joh. 12. 24. He opposeth his own Authority against the false glosses of the false Teachers, *Mat.* 5. 22, 32, 34, 39, 44. If he did urge Scripture, it was *not that he did receive testimony* from any of the Writers thereof, *Joh.* 5. 33, 34. but first, in regard of his Hearers weakness, who not knowing him to be the Sonne of God, preferred the writings of his servants the Prophets before his Word, *Joh.* 5. 39. secondly, it was to teach us by his example what to doe; thirdly, it was not to confirme his words to us by Scripture, but to confirme to us our faith in the Scriptures. But the word that the Prophets and Apostles had, was from him. That *which I have heard from the Lord of Hosts, the God of Israel*, have I shewed you saith *Isaias*, Isai, 21. 10. and that

which I received from the *Lord Jesus, delivered I unto you*, saith *Paul*, 1 Cor. 11. 23. they deliver the word not in their own names, but in the Name of Christ, whose *Embassadors* they are, and in whose stead they are to be heard, 2 *Cor.* 5. 20.

Thirdly, the Holy-Ghost is to be *heard*. *Let him that hath an Eare, heare what the Spirit saith unto the Churches*, Rev 1. 7, 11, 17, 29. Rev. 3. 6, 13, 22. It was a sinne reproved in the Jews by *Stephen*, that were *uncircumcised, not onely in heart*, but also *in eare*, who did *alwayes resist the Holy-Ghost*, Act. 7. 51. His power they could not resist, but his Doctrine they did, whenas they would not hear it, they would not receive it. And it was confessed by the Jewes as a great transgression, *Nehem.* 9. 30. that they would *not give eare to the Spirit of God, testifying against them by the Prophets.*

We are therefore to hear the Father, the Son, & the Holy-Ghost: yea, the *hearing of one*, is the *hearing of all*, the *despising* of one, is the *despising* of all. He that *heareth the Sonne, heareth the Father*, Joh. 5. 38. Luk. 10. 16. He that *heareth* the *Holy-Ghost*, *heareth* likewise the *Sonne*, Rev. 2. 1, 7. The words which in the beginning of the seven Epistles, are ascribed to the Sonne of God, are in the conclusion of them attributed to the Spirit of God. Jesus Christ is described in all the Prefaces, yet in the end of them, as if the Holy-Ghost were the onely Author, we are commanded to *heare what the spirit saith to the Churches*; Because the hearing of the Spirit, is the hearing of Christ, who together with the Father is one with the Spirit, who are Essentially one God; The Spirit proceeding inseparably from God, cannot be divided from the Father, and the Sonne: For though he be Personally distinguished, yet is not Essentially divided from them, 1 *Cor.* 2. 11. He is in the Father and the Sonne, as the Spirit

of

of man is in man, which is not essentially distinct from the man in whom it is.

## CHAP. VII.

### *The Knowledge of the Father, of the Sonne, and of the Holy-Ghost, is requisite to salvation.*

THe *Lord Jesus will be revealed from Heaven in flaming fire, rendring vengeance to all them that know not God*, 2 Thes. 1.7. This Knowledge of God (even as all the Honour we give to him) we have from God; He giveth us first ability to know him, and we returne but that to him which we have received from him, we *give* God *his own*, 1 Chron. 29. 12. He *giveth* us *understanding that we may know him that is true*, 1 Joh. 5.20. we cannot know God, but by that knowledge which is given us of God. *None knoweth who the Son is but the Father, and who the Father is but the Sonne, and he to whom the Sonne will reveale him*, Luke 10. 22. And as it is the Worke of God which he doth worke in us rightly to know him; So it is an honour which he requireth of us, and our duty which we must doe to him, rightly for to know him. *He that commeth to God must beleeve that God is, and that he is the rewarder of them that seek him*, Heb. 11.6. For if we are without the knowledge of God, we are *Aliens to the Commonwealth of Israel*, Ephes. 2.12.

First, we *know* God the *Father*. It is *eternall life to know him*, John 17.3. the want of this knowledge of him, maketh Men fall into *sinne*, Joh. 16.2,3.

Secondly, we must *know* God the *Sonne*. It is *eternall life to know him*, John 17.3. 1 Joh. 5.20. the want

of the knowledge of him causeth men to fall into *sinne*, John 16. 2, 3. and to be *strangers to the Common-wealth of Israel*, Ephes. 2. 12. *Paul desired to know nothing but Christ, and him crucefied*, 1 Cor. 2. 2. *accounting all things* else in comparison of this to be *losse* and *dung*, Phil. 3. 8.

Thirdly, we must *know* God the *Holy-Ghost*. It is a marke of those that have eternall life to *know* him. Joh. 14. 17. Our Saviour maketh it a difference between the World, and his Disciples, the Unbeleevers, and the faithfull; They *know him not*, but these truly *know him* and beleeve in him.

Endeavour therefore to informe thy soule with the true *knowledge* of God; without this knowledge in vain doe we know all other things. The least glimpse of the knowledge of these 3 in one essence, is better then all the brightest gleames of humane Philosophy, or earthly skill. Where the true knowledge of one Person in the God-head, is the knowledge of the other. If thou *knowest the Sonne*, thou *knowest the Father* also, Joh. 8. 19. *John* 14. 7. the *seeing of the one*, is the *seeing of the other* also, Joh. 14. 9. Joh. 12. 45. *He that denyeth the Sonne, the same hath not the Father*, 1 Joh. 2. 23. He that hath the Holy-Ghost, hath the Sonne also. For when Christ would send the Holy-Ghost, he saith, *I will not leave you comfortlesse, I will come to you*, John 14. 18. He came in the Holy-Ghost. For as the Father and Sonne are *one*, John 10. 30. so the Sonne and Holy-Ghost are one, yea, all the three are *one*, 1 Joh. 5. 7. and mutually in each other. The *Father in the Sonne*, and *the Sonne in the Father*, John 10. 38. John 14. 11. and the *spirit* in the Father and the Sonne, as the *spirit of man is in man*, as the Apostle intimateth, 1 Cor. 2. 11. and the Father and the Sonne are *in the spirit*, Zack. 7. 12. *The Lord of Hoasts in his spirit hath sent by the hand of his Prophets*,

phets, (ſo it is word for word in the Originall) which was the Father and the Sonne, who are called by the ſame Prophet particularly *the Lord of Hoaſts*. The Father is ſo called, *Zach.*2.9. and the Son likewiſe, Zac.2.8.yea, the Holy-Ghoſt is not onely, πνεῦμα τοῦ θεοῦ, 1 *Cor.*2.11. the Spirit of God, but τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, 1 *Cor.*2.12. *That ſpirit which is of God*, and therefore of the ſame nature co-eſſentiall with him.

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## CHAP. VIII.

### *We muſt beleeve in the Father, and in the Sonne, and in the Holy-Ghoſt.*

THe greateſt honour we can doe to God, is to *beleeve* him; Whereas contrarywiſe it is the greateſt affront we can offer unto him, not to beleeve him. *He that beleeveth not God, hath made him a lyar*, 1 Joh.5.10. And what greater diſgrace can be put upon any, then to give him the lye? How much more diſgracefull is it not to believe the God of truth? He enjoyneth us to beleeve in him: *Not for any Good he receiveth thereby*, Job 22.2,3. Job 35.6,7. Pſal.16.2. but for our good, which we ſhall enjoy by doing that which he requireth, even by beleeving that which he promiſeth; *Without it, it is impoſſible to pleaſe God*, Heb. 11.6. or to have our ſoules ſaved, *Mar.*16.16. we muſt therefore *beleeve* in God the Father; This faith thou profeſſeſt in the Creed, when thou ſayeſt, *I beleeve in God the Father*. Our Saviour ſheweth, *that beleeve in him, have everlaſting life*, Joh.5.24.

Secondly, the Sonne. This faith we profeſſe in the Creed, when in the ſecond Article we ſay, *and in Jeſus Chriſt*. This faith in Chriſt, God the Father commandeth,

mandeth, Joh.6.29. *This is the worke of God that ye beleeve on him whom he hath sent.* God the Sonne requireth it of his Disciples, *John* 14.1. *Ye beleeve in God, beleeve also in me.* He requireth it also of the blind man; *Dost thou beleeve in the Sonne of God?* Joh. 9. 35. yea, he requireth it of all, *John* 3. 15, 16. *John* 12. 36. promising to him that *beleeveth in him, out of his belly shall flow Rivers of living water,* John 7. 38. He lastly commendeth the *Church* of *Pergamus* for *not denying his faith,* Rev. 2. 13. God the *Holy-Ghost reproveth* the want of it in *the World,* John 16. 9. *John* Baptist the fore-runner of Christ, doth make it an infallible marke of those that have *eternall life,* even as sure as if they did already injoy it, *Joh.*3.36. And the Lord Jesus telleth the Jews, that *if ye beleeve not that I am, ye shall dye in your sinnes,* Joh.8.24. And no marvell for *the beleeving in Christ* is the *beleeving in God,* Ioh. 12. 44. Act. 16.31. with 34. and the not *beleeving in Christ* is to *make* God *a lyar,* 1 Ioh.5. 10. whereas by *faith in him,* we are *sanctified,* Act. 26, 18. and *justified,* Rom. 3. 26.

Thirdly, the Holy-Ghost. This faith we professe in the Creed, in the eighth Article, when as we say, *I beleeve in the Holy-Ghost.* The Apostle shewed that the Israelites *entred not* into Canaan, *because of unbeleefe,* Heb.3.18. whom did they not *believe*? was it not He whom they *tempted, proved,* and *grieved*? Heb. 3. 9, 10. That this was the *Holy Ghost,* the Apostle expressly affirmeth, *Heb.*3.7. Besides, *how can they call on him, in whom they have not beleeved?* Rom. 10. 14. Or how can we be Baptized in the Name of him in whom we doe not believe? *Mat.* 28. 19. There being but *one faith, one baptisme, one God,* Eph.4.5, 6. One *faith,* and *one baptisme,* in regard of the object that is to be beleeved on, and to be baptized in; though there be di-

divers in regard of the ſubject, who beleeveth and is baptized. The Holy-Ghoſt therefore in whoſe Name we are baptized, is to be beleeved in.

There is but one faith in God the Father, Sonne, and Holy-Ghoſt, who are therefore one God. For if the Sonne and the Holy-Ghoſt were not one with the Father, but did differ in Eſſence, and Nature; they would be divers Gods, and the faith in them likewiſe would be divers.

And ſurely in the Creed we profeſſe our faith *in one God*, and yet three Perſons are named, the Father, the Sonne, and the Holy-Ghoſt.

Where the unity of the God-head, and the Trinity of Perſons is intimated and imployed.

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## CHAP. IX.

*We are to hope, and truſt in the Father, in the Sonne, and in the* Holy-Ghoſt.

AS God alone is the object of our *faith*, ſo is he likewiſe of our *hope*. We are commanded to *hope*, and *truſt* in him, 1 *Tim.*6.17. we are commanded and *bleſſed* for it, *Prov.*16.20. *Pſal.*84.laſt. *Pſal.*146.5. *Jer.* 17.7.whereas, they are diſcommended and *curſed*, who *truſt in man*, and *depart from God*, Ier.17. 5. *The Name of the Lord is a ſtrong Tower, the Righteous flye unto it, and are ſafe*, Prov.18.10. *They are ſet aloft* (ſo the Originall will beare it) out of the reach of danger. It is the ſingular Phraiſe of *Abraham*, that *againſt hope, he beleeved in hope*, Rom. 4. 18. It was without the *hope* of nature, yet in the *hope* of grace; above the *hope* in man, yet under the *hope* in God.

We muſt *hope* and *truſt* in God,

Firſt, the Father. Thus we are to place our *hope in God that cannot lye*, Tit. 1. 2. who promiſed ſalvation to us *in Chriſt, before the world began*, 2 Tim. 1. 9.

Secondly, the Sonne. Thus did *Paul*, Eph. 1. 12. Phil. 2. 19. And good reaſon, for he is *our hope*. 1 Tim. 1. 1. Col. 1. 27. *The hope of Iſrael*, Act. 28. 20. and *he in whom the Gentiles truſt*, Rom. 15. 12. yea, they are *bleſſed that truſt in him*, Pſal. 2. 12.

Thirdly, the Holy-Ghoſt. A woe is denounced againſt the people of Iſrael for *truſting in Egypt*, and not on him, who as the Prophet ſpeaketh, *cover with a covering, but not of Gods Spirit*, Iſai. 30. 1. 2. ſheltering themſelves in time of danger under humane aide, and neglecting the Divine protection of Geds *Spirit*.

The Apoſtle ſheweth there is but one *hope of our calling* as well as *one Lord, one faith, one baptiſme, one God*, Eph. 4. 4, 5, 6. If therefore the Sonne, and Holy-Ghoſt was not one and the ſame God and Lord with the Father, it would not be one and the ſame hope in the Father, Sonne, and Holy-Ghoſt. And without doubt we believe in him, we hope in him, to whom we give up our Names in Baptiſme, and with whom we doe then make a Covenant, which is one God in three Perſons, we being baptized in the Name of the Father, and of the Sonne, and of Holy-Ghoſt.

CHAP

## CHAP. X.

### *We are Baptized in the Name of the Father, and of the Sonne, and of the Holy-Ghoſt.*

*Baptiſme* properly, and ſtrictly taken is a Sacrament of initiation, wherein thoſe to whom the Covenant belongeth, being waſhed with water, are conſecrated to the ſervice of the great Lord of heavē & earth, ingrafted into the Church, made partakers of all the priviledges of the Saints, and are bound by *baptiſme* to beleeve on him, to love him, to obey him, to worſhip him, and to glorifie him.

Where, Firſt, that we are to be *baptized in the Name of the Father, and of the Sonne, and of the Holy-Ghoſt*, is manifeſt both out of the command of Chriſt, *Mat.* 28.19. *Teach all Nations, baptizing them in the Name of the Father, and of the Sonne, and of the Holy-Ghoſt.* As alſo from the continued practiſe of the Church of God in all ages, and places of the Chriſtian World.

Secondly, Baptiſme is a *ſeale of the Covenant* (as *Paul* calleth *circumciſion* Rom. 4. 11.) which the Father, Sonne, and Holy-Ghoſt doth make with the Church, wherein God on his part promiſeth to be our God, which is our happineſſe; and we on our part doe promiſe and oblige our ſelves to ſerve him, which is our duty.

Thirdly, *Baptiſme* is *one*, Eph. 4. 5. Not onely becauſe it is once adminiſtred; neither is it ſo onely, becauſe it is one ſeale of one and the ſame faith in all; Nor is it ſo onely becauſe it maketh all thoſe that are baptized, to be one body; But principally in regard

of

of the Object, it is one and the ſame Covenant in all, which we make with one and the ſame God. The Apoſtle therefore, *Eph.* 4.5.6. joyneth *one Lord, one faith, one Baptiſme, and one God together*: putting *Lord* and *God*, before and after *faith* and *baptiſme*. It being one Lord and God in whom we believe, and one Lord and God in whoſe Name we are baptized.

Fourthly, we being received into Covenant with God in *Baptiſme*, doe profeſſe that God alone can waſh away the filth of our ſinnes, and cleanſe all the pollutions of our ſoules. To which the Apoſtle ſeemeth to allude, 1 *Cor.* 6.11. *But ye are waſhed, but ye are ſanctified, but ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God.* For as Water waſheth our bodies, ſo are our ſoules waſhed of God the *Father, by the ſprinkling of the bloud of Chriſt*, 1 Pet. 1. 2. and by the renewing *of the Holy-Ghoſt*, Tit. 3. 5. The Apoſtle *Paul* in the former place, nameth all three Perſons. *Our God*, there is the Father: *in the Name of the Lord Jeſus*, there is the Sonne: and by *the Spirit*, there is the Holy-Ghoſt. By the grace, benefit, and operation of theſe three, we are Waſhed, Juſtified, Sanctified.

Fifthly, in that the Sonne, and HolyGhoſt are joyned with us in one Covenant with the Father, wherein we equally promiſe Faith, Obedience, and Worſhip to them with the Father; they therefore are not creatures. For firſt, if creatures ſhould have the ſame Covenant made with them, as is with God, and that at Gods command, This would be in God *a giving of his glory to another*, which God diſclaimeth, *Iſai.* 48.11. ſecondly, we ſhould then confide and truſt in a Creature, which would be a *withdrawing of our hearts from the living God*, and we ſhould by this meanes, bring a *curſe* on us, and not a *bleſſing*, Jer. 17. 5, 7. thirdly, we ſhould

ſhould then be tyed by Covenant to give Religious *worſhip, ſervice, and obedience* to a Creature, which is expreſly forbidden, *Mat.* 4. 8. and we ought not to give the leaſt Religious worſhip to them, which *by nature are no Gods*, Gal. 4. 8. Rev. 19. 10. Rev. 22. 9. Fourthly, we ſhould then be baptized into the Name of Creatures; It was a thing that *Paul* abhorred, that *any ſhould think he did baptize in his owne Name*, 1 Cor. 1. 13. 15.

Sixthly, we being baptized in the Name of the Father, and of the Sonne, and of the Holy-Ghoſt, have one and the ſame Communion with the Father, the Sonne, and the Holy-Ghoſt. For we have

Firſt, *Communion with the Father*, 1 Joh. 1. 3.

Secondly, *Commmnion with the Sonne*, 1 Joh. 1. 3.

Thirdly, *Communion with the Holy-Ghoſt*, 2 Cor. 13. laſt Phil. 2. 1.

Seventhly, the Name of God in Scripture is uſed, firſt, ſometimes for Gods Attributes, *Pſal.* 9. 11. *They that know thy Name ſhall truſt in thee*, and Iſai. 52. 6. *My people ſhall know my Name*, and againe, Pſal. 91. 14. *I will ſet him on high, becauſe he hath known my Name.* We know Gods Attributes, but not his Eſſence: we *ſee his back-parts, but not his face*, Exod. 33. 23. with Exod. 34. 6, 7. ſecondly, it is taken ſometime for God himſelf, *Pſal.* 20. 1. *The Name of the God of Jaacob defend thee*, and Pro. 18. 10. *The Name of the Lord is a ſtrong Tower*, (a Metonymie of the adjunct for the ſubject, as *Cartwright* obſerveth) and ſo likewiſe it is taken, *Exod.* 23. 21. *My Name*, (ſaith God the Father) *is in him*, *God* the Father *was in* him, 2 *Cor.* 5. 19. and *he in the Father*, Joh. 10. 38. thirdly, it is taken for Power and Authority. The high Prieſts examining of *Peter* and *John*, and demanding of them (*by what Power and Name have ye done this?*) receive this an-

anſwer from them. *If ye examine by what meanes this man is made whole. Be it known unto you all, it is by the name of Jeſus Chriſt of Nazareth*, Act. 4. 9. 10. fourthly, it is taken ſometime for the *glory* of God. *I have manifeſted thy Name to the men of the World*, Joh. 17. 6. and againe, *Father glorifie thy Name*, Joh. 12. 28. fifthly, it is taken ſometimes for our faith and confidenc in God. *I come to thee in the Name of the Lord*, 1 Sam. 17. 45. Our Lord Chriſt, who is *God manifeſted in the fleſh*, 1 Tim. 3. 16. Joh. 1. 14. commandeth us to be baptized in the *Name*, & not in the Names, *Mat.* 28. 19. He intimateth thereby therefore, that there is one Power, one God-head, one Glory, one Faith and Confidence, one Obligation in Baptiſme to this one *Jehovah*, in whoſe *Name* we are baptized; who is abſolutely one in reſpect of his Eſſence and *Name*, though Relatively in reſpect of the Perſons, he is three: *The Father, the Sonne, and the Holy-Ghoſt.* Three are named, and yet but one *Name* of them three; teaching us thereby, that thoſe three, the Father, the Sonne, and the Holy-Ghoſt are named, which are truly diſtinct as Relatives one from the other; yet they are not three Lords, or three Gods, but one Lord God, whom by Covenant in Baptiſme, we are to obey and ſerve, and in whoſe Name we are to ſweare.

## CHAP. XII.

*Paul calleth to witneſſe, the Father, the Sonne, and the Holy-Ghoſt, ſwearing by them.*

IT was a Command that God joyned Iſrael, and annexed to his Law, as part of that Honour which Iſrael

rael owed to him, and he required of them, *Deut.* 6.13. *Deut.* 10.20. *Thou ſhalt feare the Lord thy God and ſerve him, and ſweare by his Name.* Which was not onely required of the Church of the *Jewes* onely, but alſo of the Church of the *Gentiles*, Iſai. 45.23. The *ſwearing* by them that are no Gods, is ſet down by the Prophet (I had almoſt ſaid) as an unpardonable ſin, *Jer.* 5.7. *How ſhall I pardon thee for this? thy children have forſaken me, and ſworne by them that are no Gods*; Yea, the Lord ranketh them with Idolaters in reproofe, and joyneth them together in puniſhment, *Zeph.* 1.4,5. *that ſweare by the Lord, and by Mulcham*, which was the Name of their Idol, and of their King. Surely the Holy-Ghoſt which forbiddeth the ſwearing by them which are no Gods, would not direct his Pen-men to ſweare by them which are not truly God; Yet we have *Paul*, who *writeth according to the wiſdome given him*, 2 Pet.3. *ſwearing* by all three Perſons, calling them ſeverally to witneſſe.

Firſt, the Father is called to *witneſſe* by *Paul*, 2 Cor. 11.31. *The God and Father of our Lord Jeſus Chriſt knoweth that I lye not.*

Secondly, the Sonne is called to *witneſſe* by *Paul*, Rom.9.1. *I ſpeake the truth in Chriſt*, or *by Chriſt*, *I lye not.* Where the Apoſtle treating of the rejection of the Jews, firſt, for the honour of the Jewes, of whom Chriſt came: ſecondly, for the honour of Chriſt, whom the Jews blaſphemed: he ſetteth down the Divine Nature of Chriſt, two wayes; firſt, Implicitely in the beginning and proeme of his ſpeech, ſwearing by Chriſt, *ver.* 1. ſecondly, more expreſly in the concluſion, and epilogue thereof in his doxology, *ver.* 5. *who is over all, God bleſſed for ever.* The like expreſſion he uſeth, 2 *Cor.* 12.2. yea that place of *Iſaiah*, of *ſwearing to Jehovah*, Iſai.45.23. *Paul* affirmeth it to be to *Chriſt*, Rom.14.10.11. Third-

Thirdly, the Holy-Ghoſt is called to *witneſſe* by *Paul*, Rom.9. 1. *Mine own Conſcience alſo bearing me witneſſe by the Holy-Ghoſt.* So the *Old Engliſh Bible*, *Willet*, *Beza*, *Marlorat*, *Piſcator*, *Tremelius*, *Vatablu*, *&c.* reade it. The ſame prepoſition in the Originall being uſed alſo, *Mat.*5.34, 35, 36. yea *Pareus*, *Beza*, *Wilſon*, *Theophilac.* ſhow that he appealeth to the Sonne, and Holy-Ghoſt as witneſſes, and ſweareth by them: where though he mentioneth his conſcience, as knowing that which he ſpake to be true, yet he intimateth that Chriſt and the Spirit knew it more perfectly; and ſurely *Paul* foreſeeing the Divinity of Jeſus Chriſt, and of the Holy-Ghoſt to be blaſphemouſly denyed by the Jewes, in their malicious oppoſition of Chriſt, might therefore to ſhew the Omniſciency, Omnipreſency, Omnipotency, & divine Nature of the Son, & HolyGhoſt, purpoſely (when he treateth of the Jews) *ſweare* by them, and call them to *wineſſe*, as he doth the Father elſ-where, for they have Omniſciency to know the truth, Omnipreſency to be preſent with him that ſweareth, and Omnipotency to defend the ſwearer if he ſweare truly, and to puniſh him, if he ſweare falſly; which are the Attributes of the onely Lord God, Father, Sonne, and Holy-Ghoſt, as I have ſhewed. Yea the Apoſtle ſpeaking of the unbeleeving Jews, uſeth a vehement obteſtation by the *Sonne*, and *Holy-Ghoſt*, Rom.13.30. and not at all mentioning the Father, as he doth likewiſe, *Phil.*2.1. And this he doth, that we ſhould not be troubled, when in like manner he may name the Father, & the Sonne, and not the Spirit: or when he nameth the Father, and the Spirit, and not the Sonne: or when he nameth the Father onely: for he doth not alwayes in one and the ſame manner ſet down the Trinity.

CHAP

## CHAP. XII.

*We may pray to the Father, to the Sonne, and to the Holy-Ghoſt.*

IT is Gods Honour to be *prayed* unto; and it is our happyneſſe that he is *a God that heareth prayers*, Pſa. 65.2. We are taught this duty, both by *Gods* precept, *Pſal.* 50.14. and the faithfull mans practiſe.

There are ſeven conditions requiſite to *Prayer*, two in regard of the Perſon invocating, and five in regard of the Perſon invocated; which makes prayer incompatible to any, but to God alone.

Firſt, it is required in the Perſon invocating, that firſt he hath a *precept* commanding him, or at the leaſt wiſe a precedent in holy Scripture directing him to the duty he practiſeth. But there is neither precept, nor preſident for Prayer to any, but to God alone. It is a challenge ſufficient to ſtop the mouthes of all contradictory will-worſhippers, That amongſt all the Prayers made by the Saints, Prophets, and Apoſtles, there is not one Prayer put up to any Saint or Angel recorded in the Word. Secondly, it is requiſite to encourage us to pray with comfort, that there be a *promiſe* of being heard. Now God alone promiſeth to heare thoſe that *pray* unto hm, *Pſal.* 50.14. *Mat.* 7. 7. *Iſai* 65.24.

Secondly, is is required in the Perſon invocated, the firſt of all that he be *Omniſcient*, able to know all things, more eſpecially, firſt that he know our wants: ſecondly, that he know how to ſupply all our wants: thirdly, that he know our harts, whether we pray with a pure heart: fourthly that he know whether we pray

with

with faith, *for whatsoever is not of faith, is sinne*, Rom. 14. last. Now the Lord alone is able truly to search out all these things. Secondly, it is requisite that he be *Omnipresent*, that he be present with us, and doe heare our prayers: otherwise men may be subject to *Elijahs* bitter Sarcasme which he gave to the Priests of Baal, 1 Kin. 18.27. *Cry aloud, he is a God, either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, & must be awaked*; But the Lord is alone every where present. Thirdly, it is necessary that he be *Omnipotent*, able to supply all our wants, and to help us against our corporall enemies, & spiritual adversaries, when we sue unto him. But God onely is a mighty God, and is *nigh unto them that call upon him*, and will *fulfill the desire of them that feare him, he also will heare their cry, and will save them*, Psal. 145. 18, 19. Psal. 34. 6, 8. And that is a fourth condition requisite in him that is prayed to, that he be *willing to help* us, which is proper to God, who is ready at all times to help his supplyats; whenas other creatures may answer their, as the K. of Israel answered his, 2 Ki. 6. 27. *If the Lord do not help thee, whence should I help thee*? Fifthly, it is needfull that he be the *object of our faith* to whom we pray; for *how shall we call on them in whom we have not beleeved*? Rom. 10. 14. And as there is but one Baptisme, by which God is tyed in Covenant to us to be our God, and we are tyed in Covenant to be his servants. So there is but one faith in this one God, in whom we must beleeve, and to whom we must pray. Yet this one God is distinguished into three Persons, the Father, the Sonne, and the Holy-Ghost, where you may safely, and wish comfort direct your Prayers to one, yet with due care in worshiping all in one. Exclude any of the Persons, when you fix your heart on one, you offend, 1 Joh. 2. 23. Joh. 15. 23, 24. Joh. 5. 23. retaine all, and men-

mention one, you offend not, *Luk.*22.42. *Luk.*23.34. *Joh.*5.23.

For firſt, the Father is *prayed* to. Chriſt as man prayed to him, *Luk.*23.46. *Father, into thy hands I commend my ſpirit.* And *Paul* prayed *to the Father of our Lord Jeſus Chriſt* Epheſ.3. 14. Yea, the Apoſtles writing to the Churches, wiſh *grace and peace* to them from the Father, *Rom.*1.7. 1 *Cor.*1.3. 2 *Cor.*1.2. *Gal.*1.3. *Eph.* 1.2. *Phil.*1.2. *Col.*1.2. 1 *Theſ.*1.1. 2 *Theſ.*1.1. *Rev.* 1.4. But writing to particular Perſons deſire from the Father *grace, mercy, and peace,* 1 Tim.1.2. 2 Tim. 1.2. Tit.1.4. 2 Joh.3.

Secondly, the Sonne is *prayed* to; *Jaacob* prayeth to him, and ſtileth him an Angel, and attributeth his *redemption* from evill to him, *Gen* 48. 16. *David* prayeth to him as the *Creator* of Heaven and earth, *Pſal.*102. 22,24. with *Heb.*1.10 11, 12. *Paul* prayeth to him, and receiveth a ſpeedy anſwer from him, 2 *Cor.*12,8.9. Yea, he promiſeth to *heare* our prayers, *John* 14.13. beſides, 2 *Theſ.*2.16. *Paul* in his prayer puts him before the Father. *Stephen* the firſt of the Martyrs, *Act.* 7.59. and *John* the laſt of all Canonicall writers, pray to him, *Rev.*22.20. yea all the Church pray to him, 1 *Cor.*1.2. ſo it was foretold, *Pſal.*72.13 14.15,16,17. *He promiſeth to give us what we aſke in his Name,* Joh. 14.13. The Apoſtles writing to the Churches, pray to him, wiſhing *grace and peace* from Jeſus Chriſt *Ro.* 1.7. 1 Cor.1.3. 2 Cor.1.2. Gal.1.3. Epheſ.1.2. Phil. 1.2. Col.1.2. 1 Theſ.1.1. 2 Theſſ. 1. 1. 2 Pet. 1. 2. Rev.1.5. But the Apoſtles writing to particular perſons, deſire from him, *grace, mercy, and peace,* 1 Tim.1. 2. 2 Tim.1.2. Tit.1.4. 2 Joh.3.

Thirdly, the Holy-Ghoſt is *prayed* to by *John,* Rev. 1.4. and by *Paul,* 2 Cor. 13. 14. 2 Theſſ. 3. 5. *The Lord direct your hearts to the love of God, and the patient*

*waiting for of Christ.* first, it is he that terminative worketh these graces in us which the Apostle prayeth for. He terminateth, consummateth, and perfecteth them: albeit inchoative they are not onely his worke, but the worke also of the Father, and the Son. secondly, if the Apostle had prayed in this place to the Father, he needed not to have said, *to the love of God*, but he would have said, *the Lord direct your hearts* to his love. Or if he had prayed to Christ, he would not have said *the patient waiting for of Christ*, but rather, *the Lord direct your hearts to the patient waiting* for of him. Thus you may see the Person that is prayed to, is distinct from the Father, and the Sonne; yea the whole Church prayeth to the Holy-Ghost to be made fit for Christs presence, *Cant.* 4. last. *Awake O North wind, and come thou South, blow upon my Garden, that the spices therein may flow out.* O blessed spirit breath thou in my heart, that it may send forth a sweet savour of grace.

Thus Father, Sonne, and Holy-Ghost are *prayed* to personally; yea, you have them all three joyned together by *Paul*, 2 Cor. 13. last. *the grace of our Lord Jesus Christ, the love of God the Father, and the Communion of the Holy-Ghost be with you all, Amen.* Where, foreseeing the Heresy of *Arryus*, doth there in his prayer, and also 2 *Thess.* 2. 16. put the Lord Jesus before the Father. Againe, 1 *Thess.* 3. 11. 12. *God himselfe, even our Father, and the Lord Jesus direct our way unto you, and the Lord make you to increase. and abound in love one towards another, and towards all men, even as we do towards you. To the end he may establish your hearts unblameable in holynesse before God, even our Father at the comming of the Lord Jesus Christ, with all his Saints.* Where all three Persons are personally prayed to; first, the Father and the Sonne, in the eleventh verse; secondly, the

the Holy-Ghost in the 12. and 13. verses; whereby the Name of *Lord*, the Holy-Ghost is necessarily understood for the forementioned reasons. For first, it is the spirit of God, that terminatively worketh those graces in us, to whom he prayeth in the third place to effect them. Secondly, if it had been the Father he had prayed to he would have said before him, and not *before God our Father*, and if he had prayed to Christ, he would have said *at the comming of the Lord Jesus Christ*. *John* likewise nameth them severally in one Prayer, *grace be to you, and peace from him, which is, and which was, and which is to come, and from the seven Spirits which are before his Throne, and from Jesus Christ, &c.* Rev. 1. 4, 5. where to oppose the Heresy of *Macedonius*, the Holy-Ghost is put between the Father, and the Sonne, under the name of *seven spirits*; who though one in his subsistence, yet he is stiled seven in regard of his graces. That this was not Angels (as the Papists imagine) but the Holy-Ghost, is cleare. First, *grace and peace* commeth from him, together with the Father, and the Sonne, but comes not from these glorious Creatures, which though they *minister to us*, Heb. 1. 14. yet they worke not grace in us. Secondly, in this benediction, *the 7. spirits* are set before the *Lord Jesus*, which cannot be so done, if they were Angels, for they are his creatures made *by him, & for him*, Col. 1, 16, he is their *head*, Col. 1. 18. & they *worship him*, He. 1. 6. thirdly, the 7. *spirits* are set between the Father, & the Son as being of the same power, co-workers of the same grace, and givers of the same peace, which cannot be so ascribed to Creatures, for thus to joyne the creature with his Creator, it would be a giving of *Gods glory* to another, which the Lord will not doe, *Isa.* 48. 11. Fourthly, the Lambe is said to have *seven hornes, and seven eyes, which are the seven Spirits*, Rev. 5. 6. The spi-

rit is of the ſame ſubſtance with the Sonne, as the eye is of the body.

Seeing therefore we are to pray to one God alone, and yet we pray to the Father, to the Sonne, and to the Holy-Ghoſt, as one in Eſſence, yet three in Perſons; we ſee theſe three Perſons are one Jehovah, or Lord. In which indiviſible Unity we adore; firſt, the Father, as being altogether of himſelf: ſecondly, the conſubſtantiall Word, who is *begotten of his Father*, Joh. 1. 16. and the co-eſſentiall Spirit, who proceedeth from the Father & the Son, and is the Spirit both of the Father, and of the Sonne. Oh that we could in all our wants flie unto this triune God, as to a moſt ſure Rock of defence, then ſhould we not need to feare the fierce wrath of man, nor the fiery rage of Satan; For the *wrath of man would he reſtraine*, Pſal. 76. 10. and through him we ſhould be able *to quench all the fiery darts of the Devill*, Eph. 6. 16.

## CHAP. XIII.

### *We are to render Bleſſing, Praiſe, Honour, and Glory, to the Father, to the Sonne, and to the Holy-Ghoſt.*

AS it is the Lords Honour to be prayed to in our neceſſities, ſo likewiſe it is to be *praiſed* for his graces. When therefore God *bleſſeth* us with his mercies, we muſt *bleſſe* him with our praiſes. For ſurely we receive all from him, fit it is that we returne all we can to him. Thus *David* receiving bleſſings from God, telleth you, that not onely his *heart is inditing a good matter*, Pſal. 45. 1. but his *tongue* and his lips ſhall *utter praiſe*, Pſal. 119. 171. In both places there is a

a Metaphor (as ſome think) from a Fountaine that continually bubleth up water: or as others from a full ſtomack and they tranſlate it *eructare, to belch up.* Eructation proceedeth from fulneſſe of ſtomack; firſt, *David* ſpake not of himſelfe, but out of fulneſſe of the Spirit; ſecondly, Gods bleſſings lay heavy on *Davids* ſtomack he could not be at eaſe, till he had vented himſelfe by thankſgiving. This was a *holy ſurfet* (as *Luther* calleth it) in *David*, who deſired to praiſe God with heart and tongue. This Praiſe, Honour, Bleſſing and Glory, is due to God from men and Angels. It is that which *God will not give to another*, Iſa. 42. 8.

Firſt, it is due to God alone, from men. *The Lord alone* is thus *to be exalted*, Iſai. 2. 11. we muſt *make mention of his Righteouſneſſe, even of his onely*, Pſal. 71. 16. we muſt even as we have received, ſo baptize; and as we baptize, even ſo beleeve: and as we beleeve, ſo pray: and as we pray, ſo give thanks. We *baptize in the Name of the Father, and of the Sonne, and of the Holy-Ghoſt*, Mat. 28, 19. we beleeve *in the Father*, and *in the Sonne*, and *in the Holy-Ghoſt*, (as it is briefly ſet down in the Apoſtles Creed) we pray for bleſſings from the *Father*, from the *Sonne*, and from the *Holy-Ghoſt*, 2 Cor. 13. 14. Rev. 1. 4, 5. 1 Theſ. 3. 11, 12, 13. and we muſt aſcribe glory to the *Father*, to the *Sonne*, and to the Holy-Ghoſt.

For Bleſſing, Praiſe, and Glory, is to be rendred

Firſt, to the Father. Thus *Paul* by his example teacheth us, it is our duty to *bleſſe God the Father*, 2 Cor. 1. 3. Epheſ. 1. 3. Gal. 1. 5. And *Peter* likewiſe, 1 *Pet.* 1. 3. and *James* maketh it, not onely his own, but others practiſe alſo, *Jam.* 3. 9. And ſurely we ought to render praiſe to him who *worketh all things to the praiſe of his glory*, Eph. 1. 6.

Secondly, to the Sonne. The Pſalmiſt propheſieth, *that daily ſhould he be praiſed*, Pſal.72.15. and all *Nations ſhall call him bleſſed*, Pſal. 72.17. *John* rendreth *praiſe and dominion* to him, *Rev.* 1.6. and *Peter aſcribeth* glory to him for ever, 2 *Pet.*3.18. and *Jude* likewiſe, *Glory, and Majeſty*, Dominion, *and Power, now and ever*, Jude 25. The Apoſtle *Paul* giveth thanks to him for *enabling him* to the Miniſtery. 1 *Tim.*1.12. The Epheſians doe *magnifie his Name*, Act. 19.17. yea, not onely the faithfull in the Church militant, but alſo the Saints in the Church triumphant, acknowledge the Lambe to be *worthy to receive Praiſe*, Honour, Glory, *and Bleſſing*, Rev.5.12,13.

Thirdly, to the Holy-Ghoſt. *Zachery bleſſeth the Lord God of Iſrael*, Luk.1.68. That this was the Holy-Ghoſt, whom he praiſeth with the Father, and the Sonne, is evident out of the 70. verſe. For it is he whom he bleſſeth, *that ſpake by the mouth of all the Prophets*, which was the bleſſed and glorious *Spirit*, 2 Pet. 1.21. 1 Pet.1.11. Eph.3.5. Ezek. 11.1 4,5. 2 Sam. 23.2. Mar.12.36. He is our Creator with the Father, and the Sonne, and therefore with them God bleſſed for ever, *Rom.*1.25. he is the *Spirit of Glory*, 1 Pet.4. 14. He worketh thoſe graces in us which are forerunners of our Glory. and we ought to doe and ſpeake that which will tend to his glory. And ſurely, the aſcribing bleſſing to him is not to be doubted of, whenas we heare truth it ſelfe averring, that *the ſpeaking againſt the Holy-Ghoſt*, even the *blaſphemimg of him to be* unpardonable, *Mat.*12.32. *Luk.*12.10.

That Doxology (*glory be to the Father, and to the Sonn, and to the Holy-Ghoſt, &c.*) was uſed in the Church long before *Arius* time, and urged by *Fabidius* againſt the *Arrians*, *lib cont Arrian.* If, ſaith he, her be that inequality, which the *Arrians* affirme,

then

then doe we every day blaſpheme God, when we acknowledge theſe things common to the Father, and the Sonne. The *Arrians* being pinched with this argument, hereupon altered the forme and gave glory, *to the Father, by the Sonne, and in the Spirit*; which had not the *Arrians* given it a ſiniſter conſtruction, and made it an eſpeciall marke of recognizance, even this forme alſo had not been the voyce of Errour and Schiſme, but of ſound Doctrine, and ſincere Religion. And therefore *Baſil*, no friend to the Doctrine of *Arius*, yet uſeth this very forme ſometime: but it was to the offence of ſome weak Chriſtians, who did therefore traduce him, and againſt whom he did largely apologize, excuſing this his act to his friends, yet juſtifying it againſt his enemies.

Oh that we could enjoy the happy Viſion of the glorious Deity, that we might in the ſociety, and unity of the glorified Saints and holy Angels, ſing praiſes for ever to the glorious Trinity, and rejoyce in our *Makers* (ſo it is in the Originall,) *Pſal.* 149. 2. Oh the bleſſed eſtate of the Saints, and the glorious condition of the believer, which is not to be expreſſed by him, even when he is glorified. Let us therefore pray, that whiles we live on earth, we may glorifie the Lords Name willingly, readily, cheerfully, even as the Angels doe in heaven; for this is likewiſe their worke.

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Secondly, to the Sonne. The Pſalmiſt propheſieth, *that daily ſhould he be praiſed*, Pſal.72.15. and all *Nations ſhall call him bleſſed*, Pſal. 72.17. *John* rendreth *praiſe and dominion* to him, *Rev.* 1.6. and *Peter aſcribeth* glory to him for ever, 2 *Pet.*3.18. and *Jude* likewiſe, *Glory, and Majeſty, Dominion, and Power, now and ever*, Jude 25. The Apoſtle *Paul* giveth thanks to him for *enabling him* to the Miniſtery. 1 *Tim.*1.12. The Epheſians doe *magnifie his Name*, Act. 19.17. yea, not onely the faithfull in the Church militant, but alſo the Saints in the Church triumphant, acknowledge the Lambe to be *worthy to receive Praiſe, Honour, Glory, and Bleſſing*, Rev.5.12,13.

Thirdly, to the Holy-Ghoſt. *Zachery bleſſeth the Lord God of Iſrael*, Luk.1.68. That this was the Holy-Ghoſt, whom he praiſeth with the Father, and the Sonne, is evident out of the 70. verſe. For it is he whom he bleſſeth, *that ſpake by the mouth of all the Prophets*, which was the bleſſed and glorious *Spirit*, 2 Pet. 1.21. 1 Pet.1.11. Eph.3.5. Ezek. 11.14,5. 2 Sam. 23.2. Mar.12.36. He is our Creator with the Father, and the Sonne, and therefore with them God bleſſed for ever, *Rom.*1.25. he is the *Spirit of Glory*, 1 Pet.4. 14. He worketh thoſe graces in us, which are forerunners of our Glory. and we ought to doe and ſpeake that which will tend to his glory. And ſurely, the aſcribing bleſſing to him is not to be doubted of, whenas we heare truth it ſelfe averring, that *the ſpeaking againſt the Holy-Ghoſt*, even the *blaſpheming of him to be* unpardonable, *Mat.*12.32. *Luk.*12.10.

That Doxology (*glory be to the Father, and to the Sonne, and to the Holy-Ghoſt, &c.*) was uſed in the Church long before *Arrius* time, and urged by *Fabius* againſt the *Arrians*, *lib cont Arrian.* If, ſaith he, her be that inequality, which the *Arrians* affirme,

then

then doe we every day blaſpheme God, when we acknowledge theſe things common to the Father, and the Sonne. The *Arrians* being pinched with this argument, hereupon altered the forme and gave glory, *to the Father, by the Sonne, and in the Spirit*; which had not the *Arrians* given it a ſiniſter conſtruction, and made it an eſpeciall marke of recognizance, even this forme alſo had not been the voyce of Errour and Schiſme, but of ſound Doctrine, and ſincere Religion. And therefore *Baſil*, no friend to the Doctrine of *Arius*, yet uſeth this very forme ſometime: but it was to the offence of ſome weak Chriſtians, who did therefore traduce him, and againſt whom he did largely apologize, excuſing this his act to his friends, yet juſtifying it againſt his enemies.

Oh that we could enjoy the happy Viſion of the glorious Deity, that we might in the ſociety, and unity of the glorified Saints and holy Angels, ſing praiſes for ever to the glorious Trinity, and rejoyce in our *Makers* (ſo it is in the Originall,) *Pſal.* 149. 2. Oh the bleſſed eſtate of the Saints, and the glorious condition of the believer, which is not to be expreſſed by him, even when he is glorified. Let us therefore pray, that whiles we live on earth, we may glorifie the Lords Name willingly, readily, cheerefully, even as the Angels doe in heaven; for this is likewiſe their worke.

CHAP.

## CHAP. XIV.

### *Angels doe ſing praiſes to the Father, to the Sonne, and to the Holy-Ghoſt.*

IT is not onely the Work of Men on Earth, but it is the whole imployment of the *Angels* in Heaven to ſing forth Gods praiſes, and to doe that which may glorifie his Name. At the Creation of the World by the Father, Sonne, and Holy-Ghoſt, theſe *Sonnes of God ſhouted for joy*, Job 38.7. At the birth of our Saviour, no leſſe then a whole Hoaſt of theſe *heavenly ſouldiers* are prayſing and glorifying the Lord, *Luk.* 2. 14. And ſurely, if we had the *tongues, not onely of Men, but alſo of Angels*, we could not raiſe this note high enough to the glory of our Redeemer; yea, it is the conſtant worke of the glorified Saints, and Holy Angels to ſing forth the prayſes of God, day and night, *Rev.* 4. *Rev.* 5. *Rev.* 6. *Rev.* 7. *Rev.* 19. Yea, the Seraphins cry one to another, *holy, holy, holy, is the Lord of Hoſts, the whole earth is full of his glory*, Iſai. 6. 2, 3. That this was the Father, the Sonne, and the Holy-Ghoſt, who is there praiſed by the Angels, is manifeſt.

Firſt, it was the Father; For he whoſe praiſe is there exalted, did ſend *Iſaias the Prophet*, verſe 9. which was *the Lord God and his Spirit*, Iſai. 4. 48, 16. the Father, together with the Sonne, and the Holy Spirit.

Secondly, it was the Sonne alſo; For he whoſe praiſe is there celebrated, *Iſai ſaw his glory*, Iſai. 6. 1. Now that this was the Lord Jeſus, whoſe glory *Iſaiah* ſaw, we have a witneſſe beyond all exceptions: even the

the Evangeliſt *John* teſtifying it, *Joh.*12.41. And ſurely, Jeſus Chriſt, God, and Man, is joyned with God in the ſame Doxology, *Rev.*5. who is there called a *Lambe*, being ſo typifyed in the legall Rites, and ſo manifeſted to *John* in his heavenly Viſion. *He hath ten thouſand times ten thouſand, and thouſands of thouſands of Angels* celebrating his praiſe, *Rev.* 5. 11, 13. and no marvell, for theſe holy Creatures were made *by him, and for him*, Col.1.16.

Thirdly, it was the Holy-Ghoſt likewiſe; for he that is their magnified, did ſpeake by, and unto *Iſaiah*, Iſa. 6. 9, 10. Which that it was the Holy Ghoſt, is cleare, both by the teſtimony of *Iſai*, Iſai.48.16. and *Pauls* alſo, *Act.*28.25. yea, to him doe the Angels give glory, when he was pleaſed for the good of the Church to uſe the Miniſtery of *Ezekiel*, Ezek.3.12,13,14. So *the Spirit tooke me up, and I heard behind me the voyce of a great ruſhing, ſaying, bleſſed be the glory of the Lord from his place: I heard alſo the noiſe of the Wings of the living creatures, that touched one another, and the noiſe of the wheeles over againſt them, and a noiſe of a great ruſhing*; ſo the Spirit lifted me up, and took me away, &c. It being the glorious appearance of the *Spirit* to *Ezekiel*, that in this place is deſcribed, as one and the ſame action of him, both before and after ſheweth, who is there glorified with the Father, and the Sonne. For the *honouring* and glorifying one, is the *honouring*, and glorifying the other alſo, *Joh.*5.23.

Thus is Father, Sonne, and Holy-Ghoſt, who are one God, though three perſons, is one and the ſame Divine prayſe celebrated by the glorious Angels. And ſurely if the Sonne, and Holy-Ghoſt had not been God equall with the Father, they had not had one and the ſame praiſe given by Angels to them, with the Father; For otherwiſe *Gods glory had been given to another*, which

which the jealous Lord God would not endure, *Isai.* 48.11. The filching of temporall things by men, may be acquitted either with a ſingle or double, a foure-fold, or ſeven-fold reſtitution. But the filching and ſtealing of Gods glory by Angels, could never have been anſwered.

Oh the Divineneſſe of that ſoule, which would ſtirre up thoſe glorious Angels, *Pſal.* 103. 20, 21, 22. to doe that worke, which they of themſelves at all times and in all places readily performe, willingly celebrating the *praiſe* of the glorious Trinity.

## CHAP. XV.

### *The Temple of Jeruſalem, was the Houſe of the Father, Sonne, and Holy-Ghoſt*

IT was the Honour of the Lord to have a publike place of Worſhip; wherein the Jews offered both ſpirituall ſacrifices of prayer, and praiſe, as alſo corporall ſacrifices expiatory, and gratulatory of ſheep, and beaſts, &c. which place of Divine worſhip, was called the *Houſe of God*, Iſa. 56. 7. *The Temple of the Lord*, Pſal. 65. 5. Mat. 21. 12. *His dwelling place*, 2 Chr. 36. 15. Pſal. 9. 11. Pſal. 74. 2. yea the Jews held forth this as a buckler againſt all blowes, putting a carnall confidence in this ſpirituall priviledge. They thought it Canon proof againſt all the oppoſitions of their enemies, and ſuppoſed though they took liberty to live as they liſt, yet that God would not ſuffer his Sanctuary to be defiled by the Heathens, or trodden under foot of the Gentiles. *They truſted in lying words, ſaying, The Temple of the Lord, the Temple of the Lord*, Jer. 7. 3. Thus had they made *lyes their refuge, and under falſhood*

*falſhood did they hide themſelves.* But the Lord cared not to live in a Houſe of Stone amongſt them, who would not have themſelves *living ſtones built up to him*, 1 Pet. 2. He would not dwell in them as in a materiall Temple, which refuſed to have him to dwell in them, as in his ſpirituall Temple; Notwithſtanding, as long as Iſrael kept Covenant with God, God dwelt in this Houſe amongſt them, and God was honoured, and worſhiped by them, in this place which was the Temple of the Father, of the Sonne, and of the Holy-Ghoſt.

Firſt, it was the *Temple* of God the Father. The Lord Jeſus calleth it his *Fathers Houſe*, Joh. 2. 16.

Secondly, it was the *Temple* of God the Son, *Mal.* 3. 1. *The Lord whom ye ſeek ſhall ſuddenly come to his Temple.* His was the materiall Temple, whoſe body, *Joh.* 2. 19, 21. was that holy Temple, in whom *all the fulneſſe of the God-head dwelt bodily*, Col. 2. 9. And in regard of Chriſts Corporall preſence in this: *the glory of the ſecond Temple was greater then the glory of the former*, Hag. 2. 9. Albeit there was neither in this latter, (as there was in the former) the Ark, nor Mercy-ſeat, nor Cherabins, nor fire from heaven which conſumed the ſacrifice, nor the Majeſty of divine preſence called Shekena, nor Prieſt with Urim, & Thummim, nor after *Malach* any Prophet. (The *Holy-Ghoſt*, as the Jews ſay, *being gone into Heaven*) yet in regard the Lord of glory preached there in his own Perſon, the glory of this Temple, was greater then the glory of Solomons. Beſides, the Lord Jeſus purging this *Temple* and *driving* out the uſurpers thereof, manifeſted himſelf to be the Lord, not onely of this place, but of the World, who not onely taught with Authority, but alſo acted with ſuch divine power, as none durſt reſiſt him, *Mar.* 11. 15, 16, 17, 18.

Thirdly,

Thirdly, is was the *Temple* of God the *Holy-Ghoſt who gave theſe divine Oracles*, Levit.16.2. with Heb. 9. 6,7,8. He appointed the Legall ſervices therein. This the Apoſtle taketh as granted, *Heb.* 9. 7, 8. For after he had ſpecified the particulars, and the Laws ordained by God for the manner, and uſe of them, he addeth by way of interpretation. *The Holy-Ghoſt this ſignifying, &c.* And without doubt his was the *materiall Temple* of ſtone, who hath ſpirituall *living Temples* conſecrated to him, and by him, 1 *Cor.*6.19. 1 *Car.*3. 16. who being God dwelleth in us as in his *Temple*. None but God alone ought to have any *Temple* conſecrated to his ſervice.

Seeing that Father, Sonne, and Holy-Ghoſt, have one, and the ſame *Temple* conſecrated to the ſervice of them, they are therefore co-equall in power and glory, being one and the ſame God which was worſhiped in this Houſe, and whom *Iſaiah ſaw in a Viſion* ſitting *on his Throne* (as I have formerly ſhewed) *and his Traine filled the Temple*, Iſai. 6. 1. And becauſe the Lord more delighteth to dwell in *Temples* made with his own hands, then he did in *Temples* made with mens hands; Let us indeavour that we may be as *lively ſtones built up a ſpirituall Houſe to him*, 1 Pet.2. 5. That the Lord of glory may dwell in us, as in his Templ e

## CHAP. XVI.

### *Legall Sacrifices were offered to the Father, to the Sonne, and to the Holy-Ghoſt.*

GOd commanded in his Law, that *Sacrifices ſhould be offered to him onely*, Exod.22.20.He *that ſacrificed to any other, was to be deſtroyed*, Deu.13.13,14,15. Yea

Yet ſacrifices was offered,

Firſt, to the Father, *Heb.* 10.5,6,7,8.9. *Sacrifice and offering thou wouldſt not have, but a body thou haſt prepared me.* Of this Legall worſhip our Saviour ſpeaketh, Joh.4.21. *Ye ſhall neither in this Mountaine, nor at Jeruſalem worſhip the Father.*

Secondly, to the Sonne. Although, firſt, as he is the Mediator of the New Covenant, God and man, his *bloud* and *Sacrifice* was typified in the *bloud* and *Sacrifice* of the Law, *Heb.*9. *Heb.* 10. which in themſelves *were ſhadowes of things to come, but the body of Chriſt*, Col. 2. 17. without this *one oblation offered by Chriſt*, all other were imperfect, unſatisfactory, *Heb.* 10.1. for the ſins of mankind had ſo kindled the fiery wrath of God, that the Bloud of Buls, or of Goats, or of Sheep, could no longer quench it, but it would have broken out into an open flame, if ſo be that the Sonne of God had not come, and extinguiſhed it with his own bloud; *It being not poſſible that the blood of Buls, or of Goats, ſhould take away ſinnes*, Heb.10.4. But *Chriſt by one offering hath perfected for ever them that are ſanctified*, Heb.10.12, 14. Heb.9.28. And thus he was a ſacrifice for ſinne; yet ſecondly, as he was the ſecond Perſon of the Trinity, *God bleſſed for ever*, Rom. 9. 5. He was equall with the Father, *Zac.*13.7. *Phil.*2.6. and he was together with the Father ſacrificed to; *Jaacob* was commanded to *goe to Bethel*, and *build an Altar there unto God that appeared unto him*, Gen.35.1,7. And *Jaacob powred on the Altar*, he built *a drink-offering, and oyle*, Gen.35.9,14. That this was Chriſt, *Hoſeah* ſheweth, *Hoſ.* 12. 4, 5. when he called him an *Angel*, yet his Name was *the Lord of Hoaſts.* The Sonne in Scripture being uſually ſo ſtiled: who was an *Angel in Name*, but *not in Nature*, Heb. 1. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14. Heb.2.16. He was that *Angel which ſpake to Moſes on the*

*the Mount*, Act. 7. 38. and and commanded the Sacrifices offered to himself.

Thirdly, to the Holy-Ghost. The Attonement was made to him, together with the Father, and the Son, who did *appeare in the Cloud upon the Mercy-seat*, Lev. 19. 2. with Heb. 9. 7, 8. where the Apostle doth expresly say (interpreting these Leviticall Rites) that it was the Holy-Ghost that signified this thereby.

Seeing therefore, the Father, the Sonne, and the Holy-Ghost, had one and the same honour done to them by Sacrifice in the Temple, you may see that their service is one, their worship one, their honour one, their glory one, who are one, and the same God in Essence, Substance, and Nature, though they be three Persons, subsistences, or Relations, in which they differ from one another.

## CHAP. XVII.

### *The Father, the Sonne, and the Holy-Ghost, are to be glorified in our lives and conversations.*

IT is the duty of the faithfull to make Gods glory the highest and ultimate end of all their Actions and that they live so, that they may glorifie God here, and that God may glorifie them hereafter. God electeth us for this end, *Eph.* 1. 4, 5, 6. He *createth* us for this end, *Isa.* 43, 7. *Pro.* 16. 4. He *redeemeth* us for this end, 1 *Cor.* 6. 20. H *justifieth* us for this end, *Rom.* 3. 23. He *sanctifieth* us for this end, *Mat.* 5. 16. He afflicteth us for this end, 1 *Pet.* 4. 16. And giveth us for this end, temporall *deliverance* here, *Ps.* 50. 15. and eternall salvation hereafter. For *God is glorified in his Saints*, 2 Thes. 1. 10. that his *Saints may be glorified in him*, 2 Thes. 1. 12. Man be-

ing a Creature, for him to propoſe, either his own ſelf for his end, or any other end but that which God hath propoſed to him, namely Gods glory, would be a robbing of God of his right, and an uſurping of his glory.

Firſt, the Father is to be glorified, *Mat.* 5. 16. *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in Heaven.* The light of grace that is in thee, muſt ſo ſhine forth from thee, that other men may have the light of grace communicated to them to ſee how to glorifie God thereby. And *Paul* would have us *with one mind, and with one mouth, glorifie God, even the Father of our Lord Jeſus Chriſt*, Rom. 15. 6.

Secondly, the Sonne is to be glorified. Chriſt was *glorified* in his Apoſtles, *Joh.* 17. 10. They were to his praiſe, and inſtruments of his glory. It was *Pauls* end in living; *To me to live is Chriſt* ſaith he, *Phil.* 1. 22, 23. and *Chriſt ſhall be magnified in my body, whether by life, or death*, Phi. 1. 20. yea, *Peter* exhorteth, 1 *Pet.* 3. 15. to *ſanctifie*, or *glorifie the Lord God in your hearts*, and thereupō addeth, *that they may be aſhamd that accuſe your good converſation in Chriſt*, 1 Pet. 3. 16. by having a good converſation, we glorifie Chriſt which is truly God, 1 *John* 5. 20.

Thirdly, the Holy-Ghoſt is to be glorified; this the Apoſtle *Peter* ſuppoſeth the faithfull will doe. And therefore he concludeth them *happy that ſuffer for the Name of Chriſt*, 1 Pet. 4. 14. *For the ſpirit of glory, and of God, reſteth on you, on their part he is evill ſpoken of, but on your part he is glorified:* and ſurely the cuſtome of the Primitive Church before the Counſell of Nice was to worſhip and glorifie the holy ſpirit; So *Juſtin in* 2. *Apolog. pro Chriſtian. ad M. Antonium Pium*, πνεῦμα τὸ θεοφορητὸν σεβόμεθα καὶ προσκυνοῦμεν λόγῳ καὶ ἀληθείᾳ τιμῶντες, we worſhip and adore the Prophetical ſpirit, honouring him in word and deed.

Thus

Thus we are to endeavour both by word and deed, to glorifie the Father, the Sonne, and the Holy-Ghoſt. And ſurely the glorifying of one Perſon, is the glorifying of all. The *Leper* who *fell at Chriſts feet*, and *gave thanks* to him, is ſaid to glorifie *God*, Luk. 17. 15, 16. glorifying thereby not onely the Sonne, but alſo the Father, and the Holy-Ghoſt; yea, *Peter* ſheweth you, that the ſuffering patiently for the *Name of Chriſt*, is the *glorifying* of the Father, 1 Pet. 4. 11, 16. and of the *Sonne*, 1 Pet. 3. 15, 16. 1 Pet. 4. 16. and of the *Holy-Ghoſt*, 1 Pet. 4. 14, 16. The *honouring* one, is the *honouring* of the other, 1 *Joh.* 2. 23. *Joh.* 5. 23. whereas contrarywiſe, he that by Apoſtacy or Antichriſtianiſme diſhonoureth one, *diſhonoureth* the other likewiſe, 1 *Joh.* 2. 23. *Joh.* 5. 23. Take heed therefore of Satans ſpetious deluſions, who would have thee honour the Father, by denying the Sonne. *He that denyeth the Sonne, the ſame hath not the Father*, 1 Joh. 2. 23. but *is an Antichriſt*, 1 Joh. 2. 22. he is Antichriſt, that denyeth the Father, and the Sonne. Jews, Turks, Arrians, and other Hereticks, may affirme they worſhip him that was the true God who was the Creator of the World, but he is the Father of Chriſt, and him they deny: wherefore they deny alſo the Father, he being not a Father if he have not a Sonne, and he hath no other Sonne properly, but Chriſt. Let us indeavour in the whole courſe of our lives, to give the Lord the honour due to his Name. Let us therefore in heart and voyce give glory to the Father, to the Sonne, and to the Holy Ghoſt; and let us conclude with the Pſalmiſt, in ſtirring up others to this duty, ſaying, *Let every thing that hath breath praiſe the Lord: praiſe ye the Lord.* **Pſal. 150. laſt.**

FINIS.

Imprimator, *Edm. Calamy*